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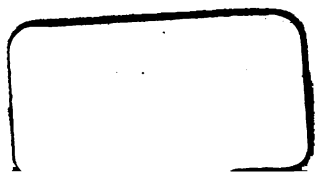
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# PROCEEDINGS

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**Cambridge Antiquarian Society,**

OCTOBER 29, 1888, TO MAY 27, 1889.

WITH

**Communications**

MADE TO THE SOCIETY.

No. XXXI.

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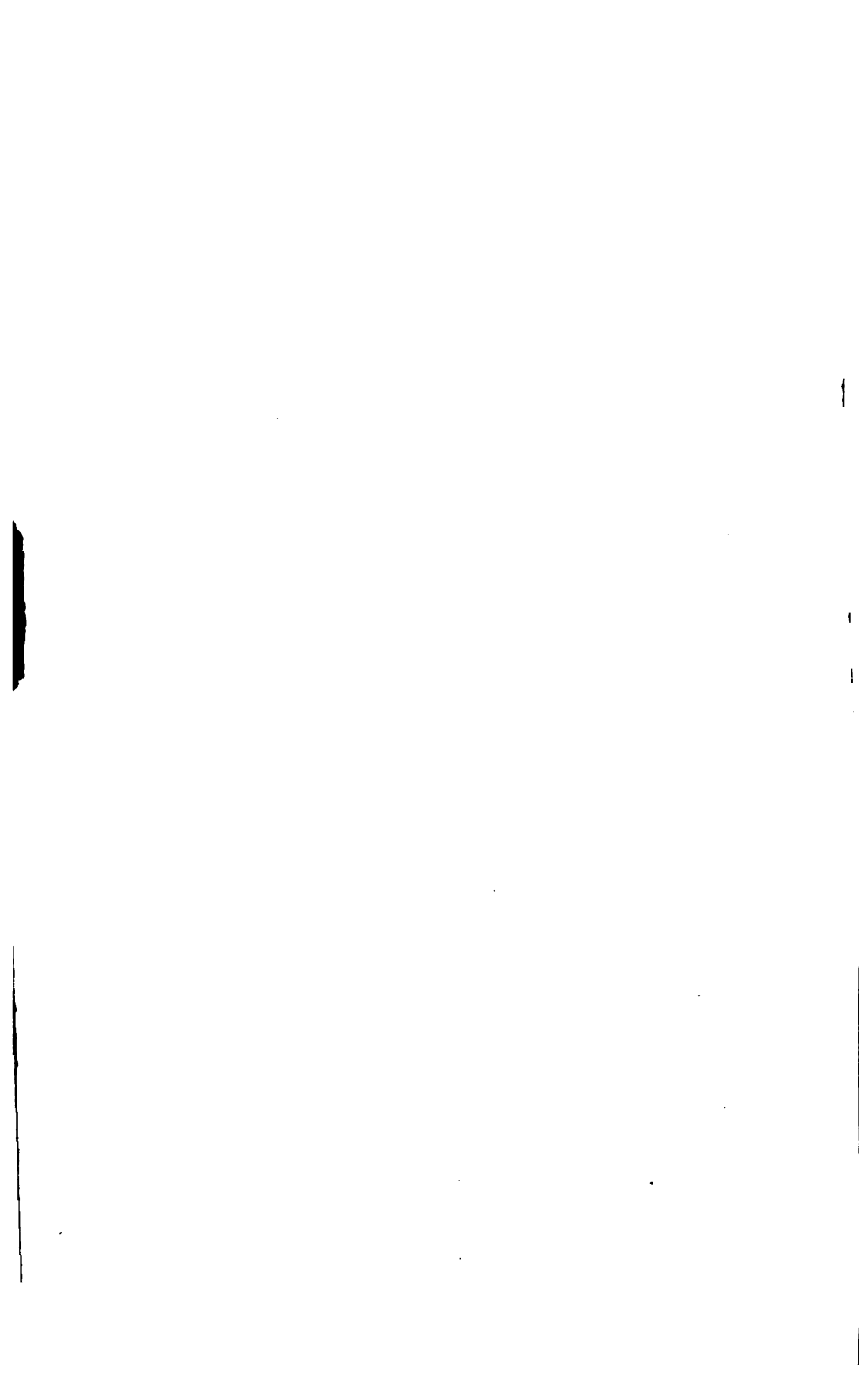
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**CAMBRIDGE ANTIQUARIAN  
PROCEEDINGS AND COMMUNICATIONS.**



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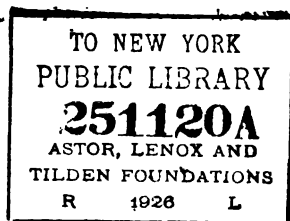
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PROCEEDINGS  
OF THE  
**Cambridge Antiquarian Society;**  
WITH  
COMMUNICATIONS MADE TO THE SOCIETY.

---

1888—1889.

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MONDAY, *October 29th*, 1888.

Professor Macalister, M.D., President, in the chair.

The following new members were elected :

William Armistead, M.B., Shelford.

Rev. George Thompson Johnston, M.A., Trinity College.

Joseph Larmor, M.A., St John's College.

Herbert Ellis Norris, Esq., St Ives, Hunts.

Charles Scott Sherrington, M.B., Gonville and Caius  
College.

Sidney Arthur Thompson, Esq., Trinity Hall.

The PRESIDENT exhibited some specimens of Roman Pottery found in the excavations made for building purposes on the Madingley Road. The most perfect of these was a fragment of Samian ware with a figure of a deer. Nearer the surface was a silver halfpenny of Edward the Third. Most of the pottery was



found in a pit of black earth, evidently the trace of an old excavation in the gault.

Mr J. W. CLARK exhibited a skeleton of a Stag (*Cervus elaphus*) lately mounted by his assistant, and placed in the Museum of Zoology and Comparative Anatomy. The bones were found in December last in a deposit of peat at Manea, on the estate of William Wiles Green, Esq., who kindly presented them to the University. This skeleton is the largest, of a full-grown animal, yet found in a complete state, measuring 4 feet from the ground to the top of the dorsal spines. A skeleton of an adult Scotch stag, exhibited by the side of it, measures only 3 feet 4 inches.

The PRESIDENT remarked that the late Professor Jukes described and figured in the *Proceedings* of the Geological Society of Dublin a skeleton of a Red Deer of unusually large size from Bohoe, Co. Fermanagh, and with 14 pairs of ribs. Another very large Red Deer skeleton from Co. Limerick is in the National Museum of Dublin.

Mr WILES GREEN exhibited some fragments of rough pottery, and mentioned that a bronze coin of Vespasian had been found in the immediate vicinity of the place where the bones of the stag lay, and invited members of the Society to come and cooperate with him in investigating the spot.

The Rev. E. G. DE SALIS WOOD (Emmanuel College) read a memoir on the University that once existed at Stamford. It is hoped that this learned and elaborate paper will shortly be printed as one of the *Octavo Publications* of the Society.

Professor E. C. CLARK expressed some doubt as to whether it could be shown that more than one faculty ever existed at Stamford, and asked several pertinent questions.

Mr MULLINGER congratulated Cambridge on the suppression of Stamford as a University, considering how many Colleges had flourished there, and explained the meaning of *The Sentences*.

---

MONDAY, *November 19th*, 1888.

Professor Macalister, M.D., President, in the chair.

The following new members were elected :

Rev. Robert Hatch Kennett, B.A., Queens' College.

Matthew Marshall, B.A., Queens' College.

Rev. Edward Tottenham, M.A., Jesus College.

The PRESIDENT exhibited and described a fragment of an Egyptian *Stele* belonging to Mr Dodgson of Ashton-under-Lyne. It consists of the head of a female, and on the edge of the stone is inscribed : "Horus, son of Isis, the Goddess worshipped in the Amenti, The Mother Goddess Lady of Heaven, may they give."

On the back there are only portions of four lines of the inscription, which read thus : (i) "His Son Causes his name to live ;" (ii) "Thebes, to the *Ka* (spirit) of the Great Artist;" (iii) "May they receive cakes, To go in and out;" (iv) "With offerings in the Feasts in Kar-neter."

The character of the inscription is coarse, probably of late date, and contrasts well with that of a stone of much earlier date, also in Mr Dodgson's Collection, of which a photograph was exhibited. This second stone was a way-mark, and is dated in the 28th year of King Amenemha, "may he live for ever." "Direction (or District) of the Mer-Menfit (the chief soldier) chennu (Priest) Mentuhetep 32 cubits." There are some curious things about this small stone ; 1st, that for purposes of symmetry and to fit the name in the line, the *n* is left out, and the terminal *u* is intercalated between the *ch* and the *nu*, to prevent two round letters being put together. The *nu* also is long-necked, as is not uncommonly the case in early inscriptions. Mentuhetep was a common name in the time of Amenemha : there was a priest of that name who married

Sebekaa, and had a son Maxiba and a daughter Amenesa. Another priest, who lived in the 28th year of Amenemha, was the son of Setu and Asa. This Mentuhetep may have been either of these.

Professor MIDDLETON made the following communication :

NOTES ON AN ALTAR-CLOTH FROM LYNG CHURCH, NORFOLK, LENT BY THE REV. C. JEX-BLAKE, RECTOR.

THIS is a very interesting example of what was frequently done in Parish Churches during the Reformation ; namely, the conversion of priests' vestments into hangings for the altar or pulpit.

This altar-cloth, which measures 6'. 9"  $\times$  3'. 8", consists of a sort of patch-work made up from pieces of three different copes, all dating from the latter part of the 15th century.

No. I. The greater part is made of a cope of blue velvet, which was ornamented with a *semé* pattern of cherubim, seraphim, double-headed eagles displayed, and conventional flowers. Of the seraphim (distinguished by having *six* wings) only one remains, holding a scroll inscribed *Da gloriam Deo*, and standing on a wheel. The cherubim, of which there are two, are similar in treatment, except that they have only *four* wings.

Traces of the hood of the cope remain, cut up into two separate patches.

The orphreys of this cope were ornamented with a series of single figures of saints under arches, alternating with square conventional patterns. These have been cut into separate patches, and are arranged side by side to form borders to the cloth ; instead of being, as originally worked, one over another. The subjects are these : (i) a Prophet holding a scroll ; (ii) St Olave crowned, holding a halbert and sceptre ;

(iii) St Paul holding a sword; (iv) On the other border, St John Evangelist holding a golden chalice; (v) and (vi) two other Prophets; (vii) the Apostle St Philip holding three loaves.

No. II. was a cope of crimson velvet, ornamented with half-length figures of Prophets. Only one remains holding a scroll with his name, "Daniel."

On the fragments of this cope marks are still visible where a curious heraldic badge (twice repeated) was sewn on—possibly the badge of the donor. This was a "hemp-break," used to crush the stalks of the hemp-plant, a preliminary process in the manufacture of rope. It consisted of a heavy toothed block, hinged to a table, and worked by a handle. Though only its outline is now visible, the *appliqué* needle-work being lost, its general form can be made out: see annexed wood-cut.



Hemp-break.

No. III. A vestment of orange velvet, ornamented with the common *semé* pattern of conventional flowers, of which four exist, cut into square patches.

One piece only of the orphrey remains, with a fine representation of the Crucifixion between St Mary and St John.

The three sorts of velvet are all from foreign, probably Italian, looms; but the needlework ornaments in silk and gold are of purely English work and design.

All the ornaments are worked on linen tightly stretched on a small frame; when the needlework was finished, stout paper

was fixed with size to the back of the linen to prevent fraying of its edges, and it was then cut out to the required outline, and sewn on (*appliqué*) to the ground. The figures on the orphreys consist of two thicknesses of linen—the ground being worked with silk on a long strip of linen, and the figures *appliqués* in a similar way, thus giving greater richness of effect by the slight relief produced by the double thickness of linen. The gold thread is made in the usual way by twisting tightly round a silk thread a thin ribbon of silver gilt. The spangles and the crown of St Olave are of pure gold. The crown is beautifully made by sewing small bits of shaped gold on to the stuff, making a sort of gold mosaic. All the gold has a slightly rounded surface, giving great richness of effect, by the way in which it catches the light, and conceals the thinness of the metal. The dyes used for the silks are very rich in colour, especially the *kermes* crimson, the *indigo* blue, and the fine orange *weld*.

Though very decorative in effect, and rich in colour, this needlework, like most English work of the same date, is poor in drawing, and rather coarse in execution—a very striking contrast to the needlework of England in the latter part of the 13th century, which was quite unrivalled by that of any other country.

In design too a curious want of invention is shewn; the same patterns being used again and again in vestments, frontals, dossals, "riddles" and other pieces of embroidered work.

Cherubim, double-headed eagles and conventional flowers of precisely similar design to those on this piece of work occur on many others of the same date; as, for example, on frontals and vestments at Hardwick Hall, at Chipping Camden Church, in Carlisle Cathedral, in the Church of St Thomas at Salisbury, at Alveley Church, and elsewhere. A similar monotony of design is to be seen in the needle-work figures of saints on the orphreys.

Mr WOOD suggested that the copes might have come from the Benedictine Nunnery at Thetford, which was removed in 1137 from Lyng, where however the nuns continued to possess a chapel dedicated to St Edmund. There is, however, no reason to suppose that such vestments as these originally belonged to a *monastic* rather than to a *parochial* church. In style they closely resemble other examples which are known to have been the property of Parish Churches.

Mr GADOW made the following observations upon an early Christian Inscription, found at Mertola in Portugal, which had been kindly presented to the Society by Mr T. M. Warden, an official of the Mina de Sao Domingos, South Portugal.



BRITTO PRESB  
VIXIT ANNOS  
L<sup>v</sup> REQVIEVIT  
IN PACE DNI D  
NONAS AG<sup>v</sup>STAS  
ERA OL<sup>xxx</sup>IIII

"Mr Warden discovered this stone in a garden near Mertola, 2 feet below the surface. Nothing, not even the remains of bones, were found in this grave. In the immediate neighbourhood of Mertola, the old *Myrtilis Romanorum*, on the right bank of the Guadiana, is an extensive burial-ground, containing many graves, some of which are hewn into the rock. They all point east to west, and are, as a rule, covered over by some rudely shaped stone slabs; most of them contain bones in a rather bad state of preservation, but very rarely ornaments and specimens of pottery. On this ground stands an old church, no longer in use, and not far from it a modern church and cemetery. The inhabitants of Mertolia have no traditions about the old graves, but they call them *Sepulturas dos Gothonos*, Gothic Graves, and are rather indifferent as to their treatment. The present stone is very similar to another

one, which was found likewise at Mertola, and which is now in the Museum of the Antiquarian Society of Newcastle. Dr J. C. Bruce draws special attention to the fact that both these stones consist of pure white marble, none such marble slabs having been found in Britain.

"Britto is still used in Portugal as a surname; it occurs also in its female form as Britta. Probably it is a contracted form of Brigitta, recognisable as the English Bridget.

"The word AGUSTAS is not due to an error in orthography, but shews that in those early times, when the Priest Britto died, the distinction between the name of the month and the surname,—in modern Portuguese Agosto and Augusto—already existed. The surname Augusto still occasionally retains in Portugal its old original meaning of the august one, the word being sometimes thus applied to persons of rank by country folk. It is well known that the date of the Spanish Portuguese era is 38 years ahead of that of the Christian era, consequently the date of this stone corresponds with the year 546 of our reckoning."

Professor E. C. CLARK, in commenting upon the inscription seriatim, remarked that *Britto*, which was to be found in earlier Spanish inscriptions as *Brito* and *Briton*, might be a *cognomen* representing British extraction, like the Jersey names Le Breton and Le Normand. The symbol after the letters PRES he had at first taken for the "leaf-stop," but was now inclined to consider the B of Presbyter, with a line of abbreviation drawn across it. The letter D before NONAS with a similar transverse line, he regarded as an abbreviation for *die*. The accusative NONAS ought strictly to depend upon a preceding *ante*; but he cited an instance where *die* was similarly used with the accusative *Idus*, and he believed that the accusative had become quite irrational, and that *die nonas* meant merely on the day of the *nones*. AGUSTAS he was disposed to regard as merely a misspelling of AVGVSTAS. Of the origin of the curious word *Era* he wished that Professor Skeat could give them a more satisfactory explanation than was as yet known. The word had come, at the date of this inscription, to be used simply in the sense of *annus*, as frequently by Isidore in his *Chronicon*. The actual epoch dated, as they had been told, from the year 38 B.C.; according to some, from the assignment of the province of Spain to Octavianus in the tripartite division of the Roman dominions between

him, Antonius, and Lepidus. The year, then, of this inscription would be 584—38 or 546 A.D., a time undoubtedly in the old Visigothic domination. As an instance of the vague antiquity which Mr Gadow had represented the Portuguese as attaching to the term Gothic, he might mention the singular derivation of *Hidalgo* from Hijo d' al gô, "Son of the Goth." In conclusion he begged leave to move, "that the best thanks of the Society be given to Messrs Warden and Gadow, for their most valuable and interesting addition to the Society's treasures."

Mr GADOW observed that another explanation of *Hidalgo* is Hijo d' alcun, *Son of somebody* (in opposition to *Son of a nobody*). "Son of the Goth" would be Hijo d' el Gô. The Portuguese word Fidalgote seems to bear out that suggestion, but ...ote is a not unfrequent ending, like the French ...âtre; Fidalgote therefore meaning *gentilâtre*.

MONDAY, *February 4th*, 1889.

Professor Macalister, M.D., President, in the chair.

The following new members were elected :

Henry James Briscoe, Esq., Bourn Hall.

Charles Sayle, Esq., St Mary's, Trumpington.

Arthur William Smith, Esq., Little Shelford.

Josiah Vavasseur, Esq., Kilverstone Hall, Thetford.

Miss JODRELL, of Aylsham, exhibited (through Mrs Hopkins) a silver medal by Croker, commemorating the restoration to the Church of First-fruits and Tenthhs by letters patent dated 3rd of November, 1703.

obv. Bust of Queen Anne laureated.

ANNA · D · G · MAG · BRI · FR · ET · HIB · REG.

rev. Queen Anne enthroned, holding in the left hand a sceptre, with the right hand offering a sealed scroll to seven kneeling prelates :

above,

PIETAS AVGVSTÆ;

in the exergue,

PRIMITIIS · ET · DECIMIS ·

ECCLESIAE · CONCESSIS ·

MDCCIV.



Professor MIDDLETON made the following communication :

NOTES ON TWO CHASUBLES FROM THE CHAPEL AT  
SAWSTON HALL.

THE two Chasubles from the Chapel of Sawston Hall, which are exhibited this evening through the kindness of the Rev. Canon Scott, though themselves of modern materials and shape, are decorated with very elaborate orphreys dating probably from the early part of the reign of Henry VIII., of extremely beautiful and magnificent work with the needle.

A. The *White Chasuble*. On this have been sewn parts of the two orphreys of a cope, the subjects being as follows :

1. St Matthew, with an angel holding an open book.
2. St Philip, holding a tall cross.
3. St Jude, holding a long, curved oar.

(On the back.)

1. A secular saint in hat and gown of Henry VII.'s time.
- 2 and 3. The B. V. Mary and St John looking upwards to a crucifixion-scene, which is now missing. These figures were probably at the top of each orphrey of the cope, the Crucifixion being on the hood.

4. St Peter holding one key.

5. Another secular saint, in similar dress to no. 1. Probably intended for St Alban, as Mr M. R. James has suggested.

The *technique* of this needlework is the same as that of the Lyng altar-cloth, described in the previous *Communication*.

The colours of the silks are very rich, and great variety of effect is produced by different arrangements of the stitches used for the gold thread, especially for the diapers of backgrounds and other decorative details.

Each figure is represented under a pillared canopy, standing on a floor of marble squares, shown in perspective in a very un-mediaeval way. The canopy-details and other points show

that the date of this needlework is probably not earlier than the reign of Henry VIII.

B. The *Red Chasuble*. This also is ornamented with pieces cut from the orphreys of one or more copes of the same date and workmanship as the previously described orphreys. The subjects are taken from the legend of the martyrdom of St George of Cappadocia, the Patron Saint of England during the latter part of the mediaeval period. Some scenes are evidently missing, such as his death by decapitation. Those here represented are :

1. St George in silver armour, with a red cross on his breast, represented as a youth, nimbed ; he is brought before a king or emperor under the charge of having pulled down the edicts against the Christians which Diocletian had ordered to be published in Jerusalem, and other parts of the Roman World, about the year 296. According to the usual form of the story St George was brought before Dacianus the pro-consul of Judaea ; but here the enthroned figure is represented as a royal or imperial person, with crown and sceptre.

2. The King consults with his counsellors.

3. St George, stripped of his armour, is brought before the King, who orders him to sacrifice to Apollo.

4. St George is again brought up for judgment. This subject has been very badly restored. The intermediate one of the fall of the Temple of Apollo is missing.

5. St George is hung up, nude, to a "*furca*," and is tortured with a whip and pincers in the presence of the King and his attendants.

6. St George is raised from the tomb by Christ ; in the background is a view of Jerusalem, represented as a mediaeval fortified city.

Over each subject is a canopy on pillars, with two angels holding the "*rutilans rosa*," the favourite badge of Edward IV., as used on his "rose-nobles."

The whole work is *appliqué* on linen, and great splendour of effect is given by stuffing parts of the gold canopies with wool, so as to make them stand out in high relief, a not unusual method at this late period, but more common in Germany than in England.

The whole history of the cult of St George is a very curious one. He has been, from a very early period, and still is, one of the most popular saints of the various Eastern Churches—Greek, Coptic, Maronite, and the like. A church at Thessalonica was dedicated to him as early as Constantine's reign, only about 30 years after his death. In 494 Pope Gelasius, when reforming the Calendar, decided that his legend was doubtful, and placed St George among those "Saints whose names are rightly revered by men, but whose deeds are known only to God."

In all the eastern forms of his legend, there is no mention of the fight with the dragon. That story is simply a Christian version of the old Perseus and Andromeda myth, which was taken up and added to the existing legends about St George by the Crusaders in the 12th century. All the details of the myth are similar in both the pagan and Christian legend; and varieties of both legends give two different places as the site of the exposure of the Princess Andromeda or Cleodolinda—namely, Joppa on the Phœnician coast, and the shore of the Egyptian Delta. Again, as in classical art, Perseus holds the head of Medusa, so in the Christian legend, St George is sometimes represented holding a head, which is taken to be a symbol of his death by decapitation.

Henry I. of England first made St George the Patron Saint of his army; in 1222 a public feast in his honour was decreed in England; and in 1330 he was made the Patron of the newly-founded Order of the Garter. In this way he gradually became regarded as the special Patron Saint of England.

In other countries he was especially the patron of the

Armourers' guilds; for whom, e.g. at Florence, Donatello carved his wonderful statue of St George, which stands in a niche of the magnificent votive church of Or San Michele.

The finest series of paintings of his life and sufferings is at Padua, in the Chapel of St George, executed by Altichiero and Jacopo degli Avanzi, pupils of Giotto. Carpaccio's at Venice deal only with the dragon-story, and the subsequent baptism of the princess and her father.

Professor HUGHES exhibited a half figure in gilt bronze, 1½ inches in height, which was described by Professor Middleton as follows :

"This figure appears to have formed part of the ornaments of a large Altar Candlestick or some such object of ecclesiastical use. The figure is that of a king wearing a crown, and worshipping, with folded hands: its base is surrounded with a garland of trefoil leaves, which, together with the stiff treatment of the beard, and the conventionally wavy hair, seem to show that the figure is of the 14th century. It appears to be a *cire perdue* casting, and is thickly gilt, evidently by the old mercury process."

The figure is said to have been found in a grave near Kirkwall in the Orkney Isles, and was lent to Professor Hughes by the Rev. Dr OMAND of Monzie.

Mr J. W. CLARK exhibited, and made remarks on, one of the sheets of John Hamond's plan of Cambridge, published in 1592.

He prefaced his remarks by an exhibition of the plan by Richard Lyne, 1574, drawn to illustrate the *Historia Cantabrigiæ Academiæ* of Dr Caius. This, the earliest plan of the town, is a bird's-eye view, drawn without any regard to scale or proportion. It was succeeded by that which appears in the *Civitates Orbis Terrarum*, by George Braunius, which

has all the appearance of a new plan, but is, in reality, only Lyne's plan turned round, so that the spectator is supposed to view the town from the west instead of from the south. A copy of this plan appeared shortly afterwards, with the omission of the figures in the foreground; and the plan preserved in the British Museum, by William Smith, dated 1588, which has lately been printed in *Shakespeare's England*, is only a part of Lyne's plan.

Hamond's plan is drawn to scale, with considerable accuracy, and, being about 4 feet long by 3 feet deep, is of sufficiently large size to admit of the buildings being laid down with clearness of detail. It consists of nine sheets, engraved on copper, to the scale of 120 feet to the inch. Hitherto a copy in the Bodleian Library, presented by Baker to Hearne, was believed to be unique. A few weeks ago, a copy of the central sheet was found by Mr John Foster in a portfolio belonging to his late father, and entrusted to Mr Clark for description. By a fortunate accident it happens that this sheet is the one which in the Bodleian copy has been seriously damaged by damp. The larger part of it is occupied by Trinity College, as its buildings were arranged before Dr Richard Nevile became Master; and several details which were hitherto obscure can now be cleared up.

The small plan of Cambridge which appears in a corner of Speed's map of Cambridgeshire, 1610, is a copy of part of Hamond's plan; as is also the rare plan attributed to Hollar, of which a fine example, preserved in the Fitzwilliam Museum, was exhibited by the kindness of the Director.

It is hoped that this discovery may direct the attention of collectors to the possibility of recovering some of the other sheets.

A full description of Hamond's plan is given in *The Architectural History of the University of Cambridge*, etc., by Professor Willis and J. W. Clark, Vol. I. pp. ci—cvi.

Mr FAWCETT made the following communication :

NOTES ON SOME RECENT DISCOVERIES IN LINTON CHURCH,  
CAMBRIDGESHIRE.

SOME restoration has lately been carried out at Linton Church. It was principally connected with the roof, but, as one of the columns was not quite safe, some repairs were effected which necessitated breaking the plaster of the walls. On this being done a curious discovery of three ancient clerestory windows was made.

In order to make the description of this clear, it should be premised that the church consists of nave and clerestory with north and south aisles ; it has also west tower, north and south porches, chancel, &c. ; but these do not affect the discovery in question.

The south arcade consists of five and a half pointed arches. These may be assigned, speaking generally, to the beginning of the thirteenth century or the end of the twelfth ; the columns are fairly massive, alternately octangular and circular on plan, and the span of each arch is small.

The north arcade was built about the beginning of the fourteenth century, and consists of only three arches ; thus each arch is nearly double the size of those on the south side.

The clerestory is later still, being of the character of fifteenth century work, and carries a low pitch—indeed almost flat—roof covered with lead. The line of the original high pitch roof springing from a lower level may still be traced on the east front of the tower. The aisles were evidently raised at the time the clerestory was built.

Till a few years ago there were but three and a half early arches on the south side ; the two eastern arches copied from them were inserted by the caprice of some rather fanciful parishioner in place of a larger one, approximating to the size of those on the north side. This was done, I believe, about

twenty-five years ago, but I do not remember the arch well enough to speak positively as to its date, though I believe it was of fourteenth century character, and similar to those on the north side. Possibly this arch was the commencement of a lighter class of arcade to be inserted in place of the heavier and early one which still remains. The plan of the pier to this arch is taken from a plan made by Mr Cory the architect when he restored the church and chancel.

When the plaster was removed from the wall, above the western arches of the south arcade, three of the original clerestory windows were found built up solidly with rough clunch. They are circular, and two of them are cusped with bold cusps forming a quatre-foil. They now open below the roof of the aisle, so that they have been left clear without any re-glazing being necessary. That there are only three of them may be accounted for on the theory that the others were destroyed when the larger arch (now destroyed) at the eastern end was inserted.

The diagrams will explain this better than words. The section (Plate I.) shews the outline of the old thirteenth century church, and how the clerestory and aisles were raised in the fifteenth century. The elevation of the south arcade (Plate II.) shews the position of the old clerestory windows with respect to the arches, and how the taking down to insert the larger arch would interfere with those at the eastern end.

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MONDAY, *March 4th*, 1889.

Professor Macalister, M.D., President, in the chair.

The following new members were elected:

Arthur Humble Evans, M.A., Clare College.

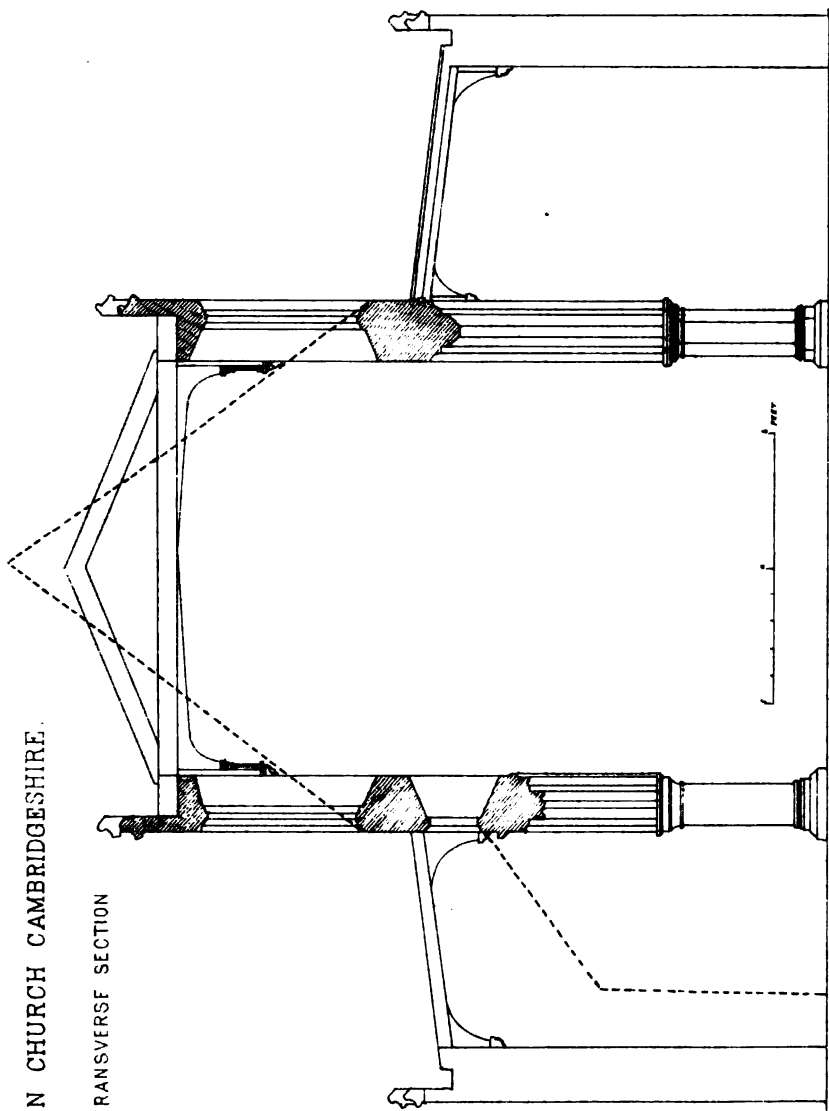
William Farren, Esq., King's Parade.

Rev. Robert Goodwin, M.A., Hildersham Rectory.

Clinton Edward Sowerby Headlam, B.A., Trinity Hall.

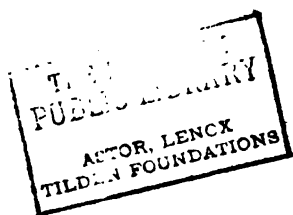
LINTON CHURCH CAMBRIDGESHIRE.

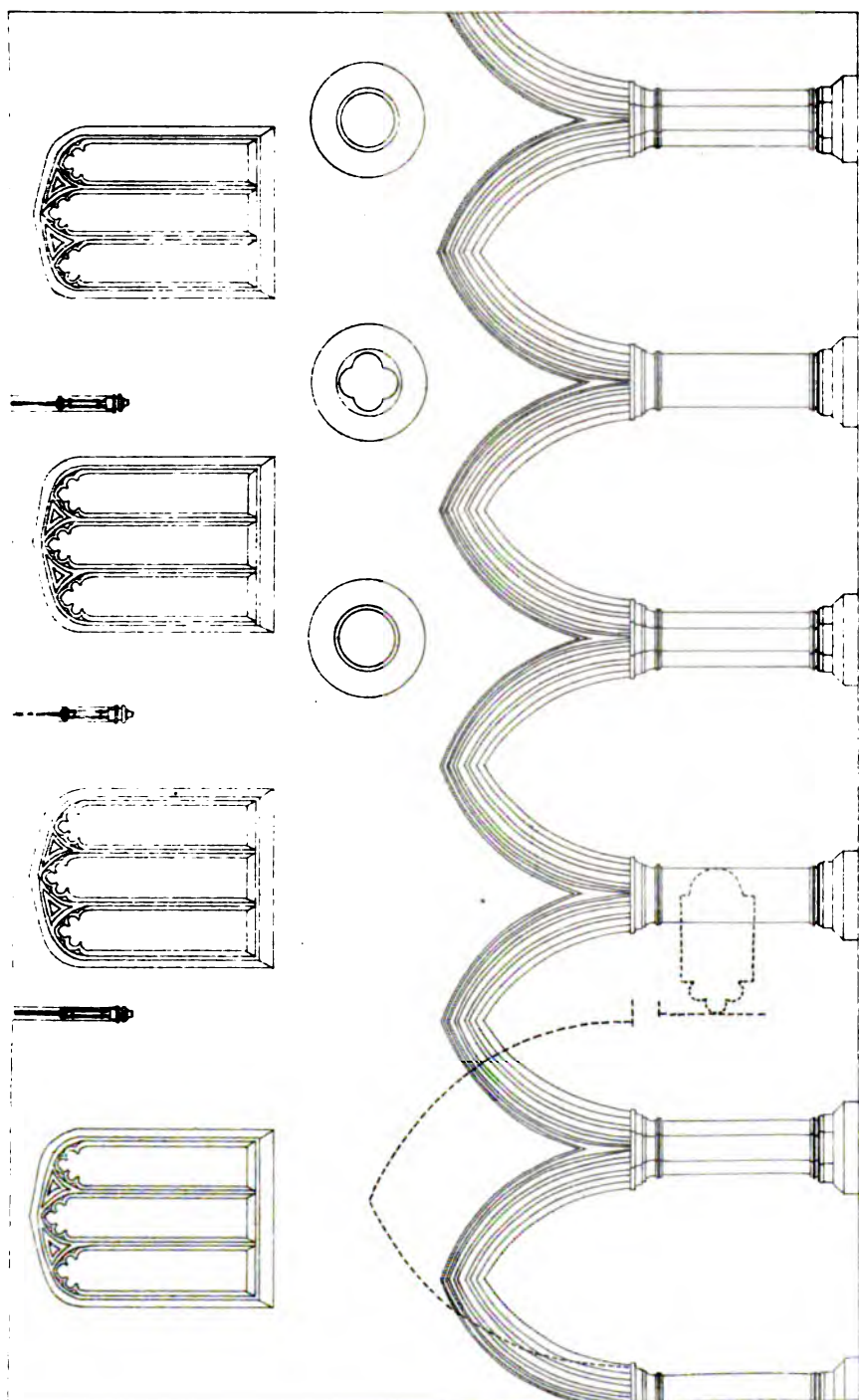
TRANSVERSE SECTION



(Reduced from Lecture Diagram)







LINTON CHURCH, CAMBRIDGESHIRE, LONGITUDINAL SECTION

(Reduced from Lecture Diagram)

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The PRESIDENT exhibited and described a collection of skulls and heads of Egyptians of the xxvith dynasty (about 750 B.C.), some of them in a remarkable state of preservation; the features shew a strong likeness to some of the wooden faces found in mummy-cases of the period. The objects exhibited are all deposited in the University Museum of Anatomy.

Mr JENKINSON, after a few prefatory remarks upon the origin of the early printers—they seem to have been sometimes goldsmiths, sometimes professional scribes—exhibited and described a manuscript copy of the *Scala* of Johannes Climacus, Abbot of Mount Sinai. The book, as we learn from the colophon, was written in January 1473, by John de Paderborn de Westfalia, at and for the Augustinian House at Marpach (near Lucerne). It was in this very year that the scribe began his long career as a printer, first at Alost (in Flanders), and afterwards at Louvain.

Professor BROWNE exhibited and described (1) A cross-head of stone, found at Fulbourn and sent to the Museum by the kindness of the Rev. J. V. Durell, resembling so closely that found in 1810 under the Norman works of Cambridge Castle, and now in the Museum of Archaeology, that they must be of the same early date, and probably from the same stone-yard; where they differ, the Fulbourn cross is rather more ornamented: (2) A portion of the head of a cross, and the arm of another cross, found at Catterick, in Yorkshire, and presented to the Museum by the Vice-Chancellor, the Rev. Dr Searle, Master of Pembroke; the cross-head is unusual in having birds in the arms, and has also panels of ornamentation on the ends of the arms: (3) A small headstone from Aycliffe, near Darlington, deposited by the Rev. C. J. A. Eade, of Trinity College; this stone is of a very unusual character, probably the only known example, and has on each side two persons arm-in-arm: (4) A cast of a shaft at Croft, near Richmond in Yorkshire,

covered with unusually rich work, presented to the Museum by Mr Browne.

Mr WACE exhibited a holograph will dated November, 1781, of General Benedict Arnold, whose name is well known in the history of the revolutionary war in America in connection with the execution of Major André on December 2, 1780. In it he leaves the bulk of his property, consisting of money in the British Funds, houses, tenements, lands, plate, servants, &c., to his wife and children, providing for the education of the latter. The executors named are his wife, his father, and Robert Bayard, Esq., who was Judge of the Admiralty Court of New York. It was probably left in charge of Mr Bayard in that capacity, and was brought to England by him with many other official papers at the conclusion of the war. The will was never proved, having probably been revoked, as General Arnold lived to 1801.

Mr MAGNUSSON made the following communication :

ON THE STONE OF JÆLLINGE, ON THE EAST COAST OF  
JUTLAND.

It is characteristic of Scandinavian runic monuments that, generally speaking, they contribute practically nothing to our knowledge of the history of the North. The *Jællinge* group, especially the so-called smaller and larger *Jællinge* stones, forms a signal exception in this respect. These monuments not only commemorate the death of a famous king and queen of Denmark, whose historical existence is perfectly well ascertained, though a halo of legend has settled round certain events of their lives, but refer also to the important events in the reign of their son, his conquest of Norway, and the conversion of his people to Christianity.

TWO SIDES OF THE JELLINGE STONE



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The larger *Jællinge* stone stands in a relation to the smaller one, to which it might be of interest to allude. The inscription on the smaller stone runs to this effect: "King Gorm made this how (*sepulchral mound*) after Thyra his wife, the Daneboon." This stone, before its removal to its present site, the churchyard, stood on the southernmost of the so-called king's hows at *Jællinge*. This how was thoroughly explored in 1861 under experienced archæologists, and the exploration left no doubt that it had never served as a repository of any human remains. Queen Thyra's body, therefore, had never rested in the place to which the inscription on the stone had always been supposed to refer. There was another difficulty attaching to the inscription. According to the historical tradition King Gorm died before his wife. That tradition, however, as much else concerning his life, might be a legend, seeing that apparently he was only once married, that he wedded Thyra as a young man, and was reputed to have ruled over Denmark for the incredibly long period of some 95 years. If Thyra's memorial stone had stood on Thyra's mound from the beginning, the supposition of some Danish antiquarians that the stone might have been raised in her lifetime, seeing that the mound itself was a cenotaph, seemed probable.

But, whatever the true story of Thyra's memorial stone may be, the fact remains indisputable that King Harald Blue-tooth built the northern mound of *Jællinge*, and caused the stone monument now under consideration to be placed on it, in memory of his parents. The mound was explored in 1821, and a spacious grave-chamber was found there, but, as is almost always the case with conspicuous grave-mounds, it had been broken into before, no one knew when or how, and but few things of interest (a small cup and cross of silver) were found in it. The stone is about eight feet high, in the form of a triangular cone-shaped pyramid (Plate III.). On one side is a human figure, undoubtedly meant for an image of Christ, as



the glory with a cross proves; on the other is a crested leonine griffin entwined in the coils of a serpent. This side of the stone may represent the arms, or perhaps the war-standard, of the commemorated monarch.

The third, or broadest, side contains the main body of the inscription. But one line of it runs along the base of the figured planes, and to me it is perfectly clear that this line is so placed by design, and not by exigency, because there was ample space on the hypotenuse plane of the cone for the whole of the inscription. This line is so arranged that the conquest of Norway is recorded beneath the griffin, the Christianisation of Denmark beneath the effigy of the Saviour.

The runes run as follows:

\*†R†††R: YN†NYA: B†þ: Y†NRN†  
YNB†: þ†NHI: †Y†: YNRΦ: Y†þNR: HI†  
†NY: †Y†: þ†NRN†: ΦNþNR: HI†: ††:  
\*†R†††R. HI†: HI†. N††: ††Φ†NRY

beneath the griffin:

†††: †NY: †NRN†Y: [†††]

beneath the effigy:

†NY: ††† [†: \*IR: ††] YRI†††

Transliterated the inscription reads:

haraltr : kunukr : baþ : kaurua

kubl : þausi : aft : kurm : faþur : sin

auk : aft : þaurui : muþur : sina : sa

haraltr. ias : saR·uan : tanmaurk—

beneath the griffin :

ala : auk : nuruiak—

beneath the effigy :

auk : tan[a : hir : lit] kristna.

After nuruiak some interpreters suppose there may have stood the word 'alan,' whereof there now is no trace seen on the stone. In the last line there is an evident lacuna, which can only be filled in by conjecture. Professor Wimmer of Copenhagen, the renowned author of the origin of the Runic alphabet, has himself examined the inscription, and conjectures:

↑↑↑[𐌱: 𐌵𐌹𐌶: 𐌺𐌹𐌴] i.e. tan[a : muk : lit-]. He consequently regards the space of the lacuna long enough to contain seven characters and three dividing stops. For this the lacuna as represented on the model is too short. Professor Wimmer's conjecture: tan[a muk lit]=Dan[a múg lét] means: "the Danes' crowd or multitude let." But múgr=Engl. mow, a heap, in its derivative sense, a crowd, Lat. turba, seems chiefly to imply a multitude or concourse of people without organisation, occasioned by some adventitious commotion, rather than population, people, folk, or inhabitants generally. It strikes me as somewhat too limited and special a term for the thing meant. Other conjectures, such as kun = kin for múg, Professor Wimmer regards with no particular favour. I have, instead of "múg" suggested "her," army, multitude, population, citizens, a term which appears to be especially appropriate here, seeing that the Christianisation of Denmark was enforced at the point of Otto the Red's (II.'s) sword, and Harald's men-at-arms must have been the first to embrace at their king's command the new faith. The appropriateness of this term lies especially in the point that "her" comprises the whole population, high and low alike, and presupposes an organised state of society, while "múgr" particularly points to the "masses," to the exclusion of the "classes," of the population. Granted, that this is a hap-

hazard conjecture, but on the supposition that the lacuna allows of seven characters and three word-stops, I do not see what word in the old northern language could more appropriately fill the place of "múg" than "her."

In the ordinary Norse idiom the inscription runs:

Haraldr konungr bað gerva (göra) kumbl þessi eftir Gorm fǫður sinn ok eftir þyri móður sína, sá Haraldr es sér vann Danmǫrk alla ok Norveg (allan) ok Dana her lét kristna, i.e.: "King Harald bade be done this mound after Gorm his father and after Thyra his mother, that Harald who for himself won Denmark all and Norway (all) and had the Dane-host christianized."

Gorm, in youth called the Foolish, in manhood the Mighty, in old age and to this day, the "Ancient," says the story, wooed for himself Thyra, daughter of a Holstein Earl, Klak-Harald (Saxo, of Ethelread, an English king). She would consent "to walk with him" if, sleeping the first three nights of winter in a house built where no house had ever stood, he should have dreams to record to her; had he no dreams, he need not come again on wooing errands. Gorm did as he was bid, and he had his three dreams, which are Pharaoh's dreams repeated in folklore fashion. Thyra, at the bridals, unravelled the dreams Joseph-fashion, and took precautions against the threatened famine in her husband's dominions. In return she received, even in her lifetime, the surname of "Daneboon" from her grateful people. They had two sons, Knut, the "Dane-Darling," and Harald Bluetooth, whose ambition and cruelty eventually led him to the murder of his brother. King Gorm had vowed that anyone who ever should tell him of Knut's death, should lose nothing less than his life for the news. Harald, not daring to tell the father the story, got his mother to undertake the task. So one night, when the hall was empty of the daily revellers, she had it all covered with black hangings. Taking his seat the next day, the king said to his queen: "Dead thou

tellest me Knut now." "So you say," was the guarded answer, and Gorm fell back in his seat and was dead. During his long reign Gorm seems, like his great contemporary Harald Fairhair of Norway, to have been chiefly engaged in breaking down the system of small sovereignties, and consolidating the sole sovereignty system in Denmark.

Where the father left off, the son continued, and accomplished the consolidation of the realm under one head. His conquest of Norway was effected by the aid of the wily fugitive Earl of Hlaðir, Hakon Sigurdsson, by whose instrumentality King Harald Greyfell of Norway was betrayed and slain, and, as the story goes, his mother the Queen regent Gunnhild afterwards, whereupon, aided by Harald Gormsson, Earl Hakon obtained possession of Norway, and ruled it pretty much like an independent sovereign to his death, 895, even without paying tribute to his suzerain.

The conversion of Denmark to Christianity was the glory of Harald Gormsson's reign, though it was accomplished at the cost of much bloodshed, under the compulsion of the victorious arms of the Emperor Otto II., and not till within the last ten years of Harald's life.

These, in the briefest possible outline, are the traditional and historical events that stand in immediate connexion with the splendid royal monument of *Jællinge*, the earliest Christian monument of Scandinavia.

A good deal of ingenious discussion has been expended on the question, whether Harald caused this monument to be erected in his lifetime, or whether it was, at his behest, executed after his death. The only record to go by is the inscription itself; and the wording of it leaves either assumption about equally plausible. There, probably, that matter will rest for the future.

Professor BROWNE said that he had long used this stone as an argument against the Danish origin of the sculpture on Anglian crosses.

One monument, known to be Danish, had been found near St Paul's in London, and it closely resembled the work on this stone, so that Danes in England could put up a Danish monument ; but no other stone in England was of this character. Mr Browne remarked on the fact that one side of the stone has a Crucifixion without a cross, the Figure with arms extended standing among interlacing bands ; and he mentioned an example in England at Chester-le-street. He called attention to the modification of the first *u* in the queen's name, which he read Tiurui, and mentioned that the modern representative of the name, Thyra, is still pronounced as if *y* were *ü*.

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MONDAY, *May 13th*, 1889.

Professor Macalister, M.D., President, in the chair.

The following new members were elected :

George Edward Cory, B.A., King's College.

Rev. Edward William Doyle, B.A., Trinity Coll. Dubl.

Edward Henry Parker, M.A., King's College.

Arthur Henry Williams, M.A., M.B., St John's College.

Professor HUGHES made the following communication :

ON SOME ANTIQUITIES FOUND NEAR HAUXTON,  
CAMBRIDGESHIRE.

THE tributary of the Cam which drains the country about Chesterford and Whittlesford, follows a northerly course as far as Shelford, and then turns west. At Hauxton Mill it again changes its character and course, and winds its way in a northerly direction to the principal branch of the river, nearly opposite Cantaloupe Farm. Hauxton Mill stands by the easiest crossing of the tributary for people travelling down the east bank of the main stream from Meldreth, Shepreth, Foxton, Harston, &c., a country thickly covered with Roman remains. There would very likely have been an artificial ford here, which in the lapse of ages would modify the character of the stream



1



2

TILDEN  
PUBLICATIONS  
ASTOR, LENOX  
TILDEN FOUNDATIONS

above and below it. Much valuable information might be got by hunting up the ancient fords, of which traces long remain. However that may be, this is just such a situation as would be occupied on both sides by primitive people, and we find Pre-Roman, Roman, and Old English relics in abundance, especially along the north side, on the warm gravel slopes which run down to the alluvium, and are bounded and protected by the river and a small tributary stream which here runs into it. I have already often brought under the notice of the Society objects of various kinds from this locality, and Professor Macalister has given the results of his investigations into the ethnology of the human remains found there. I have now to lay before the Society the results of some more recent excavations. Many of the objects now exhibited do not appear to have been hitherto recorded, and certainly belong to people widely separated both in race and age.

The workmen informed me that an extraordinary quantity of antiquities had been dug up on the S. and E. sides of the small tributary that runs along the lower edge of the field now being worked, and that they anticipate similar rich ground on the N. and W. sides when they reach a certain ancient pond known as "Blood Pond," which used to exist a little in front of the present workings, but which has long been filled up.

Some mill-stones of a very rude type I found recently thrown out of the pits, see Pl. IV., figs. 1, 2. They consist of large irregular slabs of sandstone artificially flattened, with blocks of similar stone of smaller size which appear to have been used for grinding by hand on the larger slabs. I would draw attention to the various materials used for grind-stones which I have collected and placed in the Woodwardian Museum, among which are several mill-stones from the Fens, of the same form as those exhibited from Hauxton, but, instead of being all of sandstone, one or both are of flint. The sandstone of which



they are made is common in the gravel beds of that area, being derived from the boulder-drift of the higher ground. These mill-stones I consider to be pre-Roman, but they might have belonged to native servants of the Romans, and therefore might not indicate a distinct, or much earlier, period. Roman pottery and coins are not uncommon, but do not occur in layers of rubbish, or in large quantities in pits, as in the rubbish pits of Chesterford, or waste heaps of Horningsea; most of those found here seem to indicate disturbed Roman interments. A sample of the Roman ware is figured on Plate V., fig. 1. It is unbroken.

I have from time to time exhibited a considerable number of coins from this locality, but, as they were procured from workmen who may have brought them from Orwell, Barrington, Haslingfield, and other diggings in the neighbourhood, I do not attach so much value to the evidence they offer, as to that derived from objects that could not be so easily carried, and the value of which was less obvious.

There is evidence of Danish and probably Saxon occupation of the ground. Some of the pottery bears a curious pattern, see Pl. V., fig. 2, reminding one of, though not exactly like, the stamp so common on Saxon urns. This old English pottery was very rare at Hauxton. There was also found a curious cinerary urn, full of burnt bones, of a very rude and unusual type, see Pl. V., fig. 3. It was apparently hand-made, and not turned on a lathe. It had no constriction, turn-over, beading, or ornament of any kind round the rim. The material is coarse clay with many chips of flint, and there are hardly any signs of firing upon it. It is more likely to belong to Saxon or Danish times, than to Roman or British, in which, though the material varied much, the conventional forms were generally preserved.

The most interesting relics recently obtained from these excavations are an iron axe, knives, a so-called key, and another iron object. These were all found in one pit at a depth



1



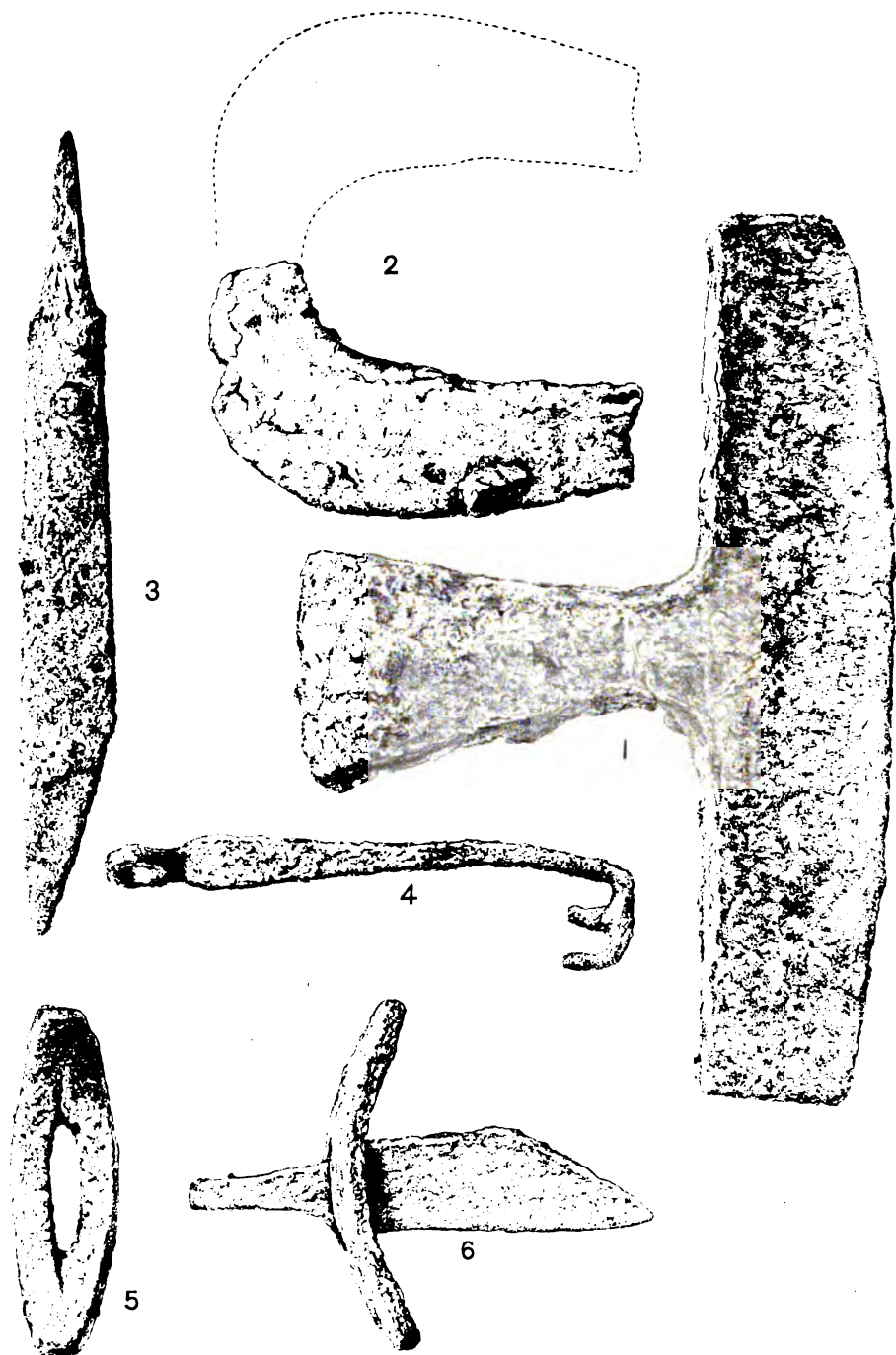
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of about 2 feet. The chief interest of these remains hangs round the axe, which seems to be of a totally different form from anything found with Saxon remains in this neighbourhood.

It is a two-horned axe with square ends, see Pl. VI., fig. 1, and—as was pointed out by the Rev. E. Conybeare—this appears to have been the character of the Scandinavian weapon, as may be inferred from the story in the *Burnt Njal*, where the axe, driven into the wall, stuck by the upper horn, of which the imbedded portion alone was preserved. The knives are of the usual longer or shorter pointed kind where the back is not curved but terminated by a straight cut from the back forwards to the edge of the blade, see Pl. VI., figs. 3, 6.

The key is a bent iron ringed rod with two small teeth, see Pl. VI., fig. 4.

The small iron object, see Pl. VI., fig. 5, is exactly like others previously procured from the same locality. It consists of a plate of iron about 3 inches long and about one-sixth of an inch thick, tapering gradually to similar rounded ends. The whole is slightly curved, and in the centre is a slit about one inch long and one-sixth of an inch broad. I have never before been able to obtain any history of the finding of these objects, but the one now exhibited was found with the axe and knives and a skeleton. It looks as if it might have been a metal slip to run on a strap, and perhaps be fastened off by a peg run through the leather. It is possible that the knives were not plain-handled but had a metal guard, the advantage of which is obvious in the case of a knife as frequently used for stabbing as for cutting, and that this small plate may have been the metal foundation of such a guard, as shown in Plate VI., fig. 6, where I have slipped one of the iron plates on to the end of a knife to which it certainly did not belong, merely to explain this suggestion. Such a guard could only have been used on one of the longer knives. The objection to this view

is that they are not commonly found cemented together by rust.

On Plate VI., fig. 2, a piece of a horse-shoe is represented similar to those so common near Barrington in connection with Saxon remains.

This locality is therefore one of exceptional archaeological interest, as there seems to be here evidence of the overlap of Roman over British, of Saxon over Roman, and perhaps of Danish over Saxon. At any rate the objects found here should be kept together, not necessarily displayed, but in some place in which they can be easily referred to and compared, as the excavations are still going on.

Professor MIDDLETON made the following communication :

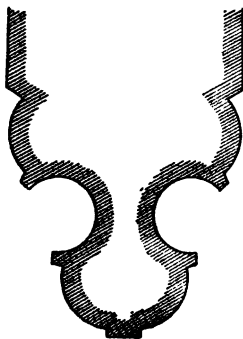
NOTE ON THREE CHOIR-STALLS FROM BRAMPTON CHURCH,  
HUNTINGDONSHIRE.

THE three oaken stalls from Brampton Church, which the Baron von Hügel has kindly lent<sup>1</sup> to the Museum of General and Local Archæology, are a melancholy example of the reckless removal of church-fittings, which has so often taken place under the much-abused name, "restoration." They are of exceptional interest as being of unusually early date, namely, about the year 1350. Screens and stalls of the 15th century are common enough, but it is rare to find examples of wood-work of an earlier date. The arms of the stalls are richly moulded, with a characteristic 14th century moulding, with a deeply cut hollow, designed in a way more suited to stone than to oak, as was usually the case before the 15th century.

The *misericords*, or hinged seats, are decorated with very interesting carved subjects, three on each (see Plate VII.).

<sup>1</sup> These stalls have since been bought for the Museum of Archæology.

*Stall 1*, beginning on the left, has a heater-shaped shield, once painted with a coat of arms, and supported by well executed figures of a knight and a lady.



Moulding of Arms of Choir-stalls.

The knight holds a lance, and wears armour of the time of Edward III., having a gorget of mail under his bassinet. The lady wears a hood and wimple.

In the scrolls at the side are :

(a) A scribe seated, writing on a long roll, with his ink-stand and pen-case on a table before him.

(b) A lion.

*Stall 2* has, in the centre, a man mowing hay, and a woman raking it up.

At the sides :

(a) A carpenter wearing a belt, to which a wallet and a knife are hung; he is at work carving the little arches of a wooden screen. This subject closely resembles one of those carved on a capital of the Doge's Palace in Venice.

(b) A weaver, with a large pair of shears, is cutting smooth the pile on a piece of stuff—velvet or pile carpet; the stuff is pinned down at each side on to a table<sup>1</sup>.

<sup>1</sup> It is interesting to note that this subject occurs among the curious series of wood-cuts of various handicrafts which were executed by Jost



*Stall 3.* This is the end stall of a row, and so the moulding is only half worked.

In the centre a man is reaping corn, and a woman brings him a fresh sickle. Behind a huntsmanlike figure is blowing a horn.

At the sides :

(a) A woman gleaning.

(b) The harvest, represented by a pile of sheaves.

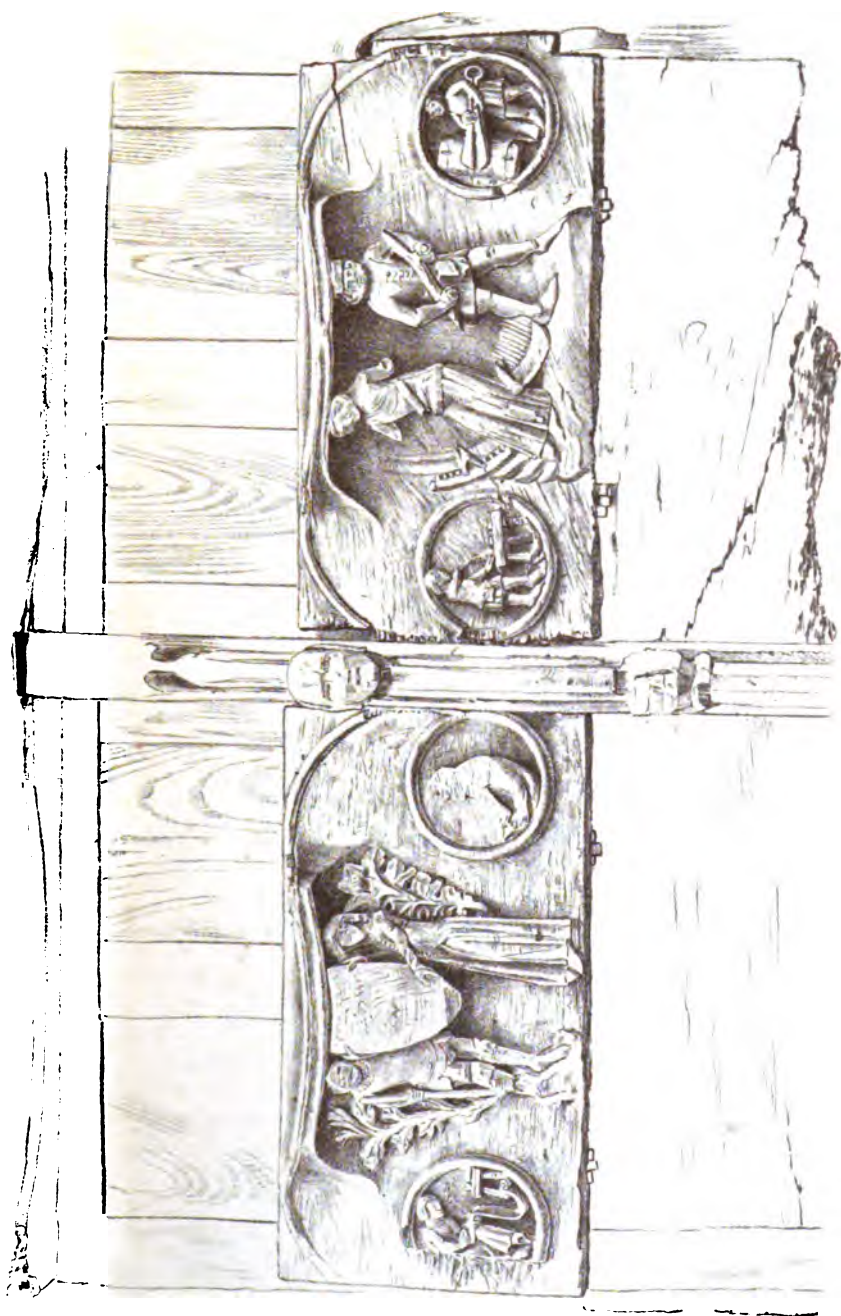
In many cases stalls and other fittings were the joint gift of the various trade-guilds of a Parish, and that was probably the case at Brampton. Hence the representations of various occupations. In agricultural districts the plough-guild was usually a large and important one, having often a special Chantry Altar, before which a lamp called the "plough-light" was kept always burning.

The figure of the knight suggests that the Lord of the Manor was a joint donor together with the Guilds.

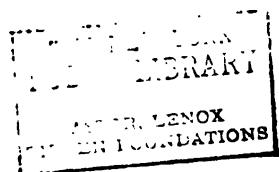
On each of the three existing arms of the stalls is a head, two male heads, and one female, with hood and wimple like the lady by the shield.

The carving is well designed, and all the details are very minutely finished, in a way which shows that the carver had taken a very keen pleasure and interest in his work—a striking contrast to the sort of sculpture which is now produced, in which the carver's main thought appears to be the production of a showy effect with the least possible amount of labour.

Amman, and published in 1568, at Frankfort. Among these cuts "the cloth-shearer," *der Thuchschärer*, is represented cutting the pile on a long piece of stuff with a pair of shears quite as gigantic as those shown on the *misericord* from Brampton.



CHOIR-STALLS, BRAMPTON, HUNTINGDONSHIRE



Mr M. R. JAMES read the first part of the following paper :

ON FINE ART AS APPLIED TO THE ILLUSTRATION  
OF THE BIBLE IN THE NINTH AND FIVE FOLLOWING  
CENTURIES, EXEMPLIFIED CHIEFLY BY CAMBRIDGE  
MSS.

It would be obviously absurd for me to attempt a sketch of the progress and development of Biblical illustration which should be at once comprehensive as regards the subject itself, and exact in respect of the particular monuments to which I am to refer. The subject is so large that it would require a course of lectures to indicate its various ramifications, besides which it is practically an unknown subject from one point of view, that, namely, of selections and cycles of subjects. So I must give up the idea of generalising on the matter in hand, and content myself with touching on a few fragments of the large scheme, and even these I can hardly hope to treat exhaustively.

The title of my paper indicates that the examples I shall cite will be chiefly taken from College Libraries here. Among these, the Library of Corpus Christi stands preeminent, and the energy and liberality of our Secretary, the Rev. S. S. Lewis, has supplied me with some illustrations drawn from the magnificent collection under his charge. I am glad that an opportunity is now afforded me of thanking him most sincerely for his kind exertions in the matter, and the great trouble he has taken to secure accuracy in the reproductions which I hope to bring before you to-night.

The Library of Corpus Christi affords us specimens of nearly all the most interesting cycles of Bible illustrations. Those which I hope to discuss now are six in number :

1. Illustrations of the Bible as a whole.
2. Of the Psalter.

3. Of the Gospels.
4. Of the Apocalypse.
5. Of the *Psychomachia* of Prudentius.
6. Of the *Biblia Pauperum*.

§ 1. *Bibles.*

Of the Bible, as a complete Book, illustrated with varying cycles of pictures, there are many types. The Library of Corpus Christi supplies us with specimens of two of these.

The first is represented by three large volumes, Nos. ii. iii. and iv. of Nasmyth's *Catalogue*. No. ii. is the first of two volumes; the second has disappeared. Nos. iii. and iv. together form a complete whole. In date and style of writing they are very near each other. I feel that my pronouncements on questions of date are very much subject to correction, but I should assign both to a period late in the xiith century. I further conjecture that they were written in England, possibly at St Albans, but I am quite prepared to be told I am wrong on both points.

It would be difficult to find more sumptuous copies of the Vulgate than these. They are written in a noble hand in two columns. In the case of No. ii., the miniatures have been painted on very thin pieces of uterine vellum, and stuck on the blank space left for them in the book. This is seen to be the case when we turn to some of the minor Prophets, where the picture which headed the book has disappeared, and traces of the painted ornament which covered the edges of the patch, are left all round.

Now, what style of illustrating do we find in these Bibles? We get none of the great series portraying the Histories of Joseph and Moses, none of the Passion-scenes, none of the Apocalyptic visions. There is one illustration to each book or group of books, often taking the form of an initial with figures; though full-page and half-page pictures also occur in the first of the two Bibles. In other words, the pictures are not so much *illustrative*, as *decorative*.

When we consider the relation of these Bibles to the Pentateuchs of an earlier time,—that of Vienna, the Cottonian, the Ashburnham,—and to the ordinary Vulgates of the XIIIth and XIVth centuries, we find that they occupy a middle place. They are the legitimate descendants of the great Carolingian books: Vivien's Bible, Alcuin's, and the Bible of St Paul's at Rome; a series which was continued in the German Bibles of Arnstein and Worms in the Harleian Collection. The full-page pictures of No. ii. correspond to the larger illustrations of the older group. The figured initials which occur both in this and its companion (Nos. iii. iv.) become, in the French Vulgates of the next century, a fixed and almost unvarying series.

Let me give you a short *conspectus* of the pictures which still remain in the two Corpus Christi Vulgates.

No. ii. has full-page illustrations to

*Numbers*, Horizontally divided, as most of them are, representing Moses and Aaron (a) legislating, (b) leading the people.

*Deuteronomy*, Moses and Aaron (a) addressing the people, (b) shewing them the land of promise.

*Samuel*. 1. Elkanah giving garments to his two wives.  
2. Eli, vested as a Bishop, listening to Hannah's prayer.

Other remarkable illustrations are of the decorative class:

e.g. that to *Isaiah*, a figured initial which shews him as a prophet with a scroll.

That to *Jeremiah* represents him watching the storming of Jerusalem. In this picture, which occupies half a page, the defenders seem to be throwing fire-balls. The style of armour is possibly Norman; we see the pointed helmets, the chain-mail, and the kite-shaped shields familiar from the Bayeux tapestry.

*Ezekiel*. I have selected the illustration to this book for reproduction (Plate VIII., fig. 1), partly because it is of a more

manageable size than the rest, partly because it is a fine decorative design, and possesses a good many points of interest. The first thing we notice in it is that it does not by any means represent what it ought to represent. The artist, seeking to portray the opening vision of the Book of Ezekiel, has shewn us not what Ezekiel saw, but what the meaning attributable to the vision was. We do not see in this picture the four cherubims, each with four faces, moving upon the mysterious wheels full of eyes, but we are shewn what these cherubims were believed to foreshadow—the four Evangelists, each with his scroll. Such an inaccuracy as this is common, but not universal, in mediaeval art. A more literally faithful representation, not far from this in date, will be found in the illustration to St John's Gospel in the Bible of Floreffe (MSS. Add. Mus. Brit. 17, 738).

There are, furthermore, two possible relics of classical tradition in this picture; one, the representation of the four winds—which needs only a passing allusion—the other, the manner in which the prophet Ezekiel is represented. Christ's feet rest on a semicircle, below which is a half-figure of Ezekiel with a blank scroll. It may occur to your memory that in a good many of the Christian sarcophagus-reliefs, we see Christ standing on an arch of cloud, supported by a half-figure with outstretched arms, who may represent either Uranus or Atlas. This figure, as a rule, intimately resembles that of Ezekiel in our picture; and this fact, coupled with the generally decorative and symbolic character of the whole design, suggests the possibility that the picture may be an adaptation from one which represented, not the Vision of Ezekiel, but our Lord in glory surrounded by the four Evangelists, and resting his feet upon the arch of the sky; the figure of Ezekiel having been here substituted for that of Atlas.

The only other surviving pictures in the book are those to Amos and Micah (initials shewing the prophets simply), and to Job. This is a large picture in which (1) he prays for his

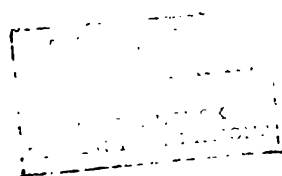


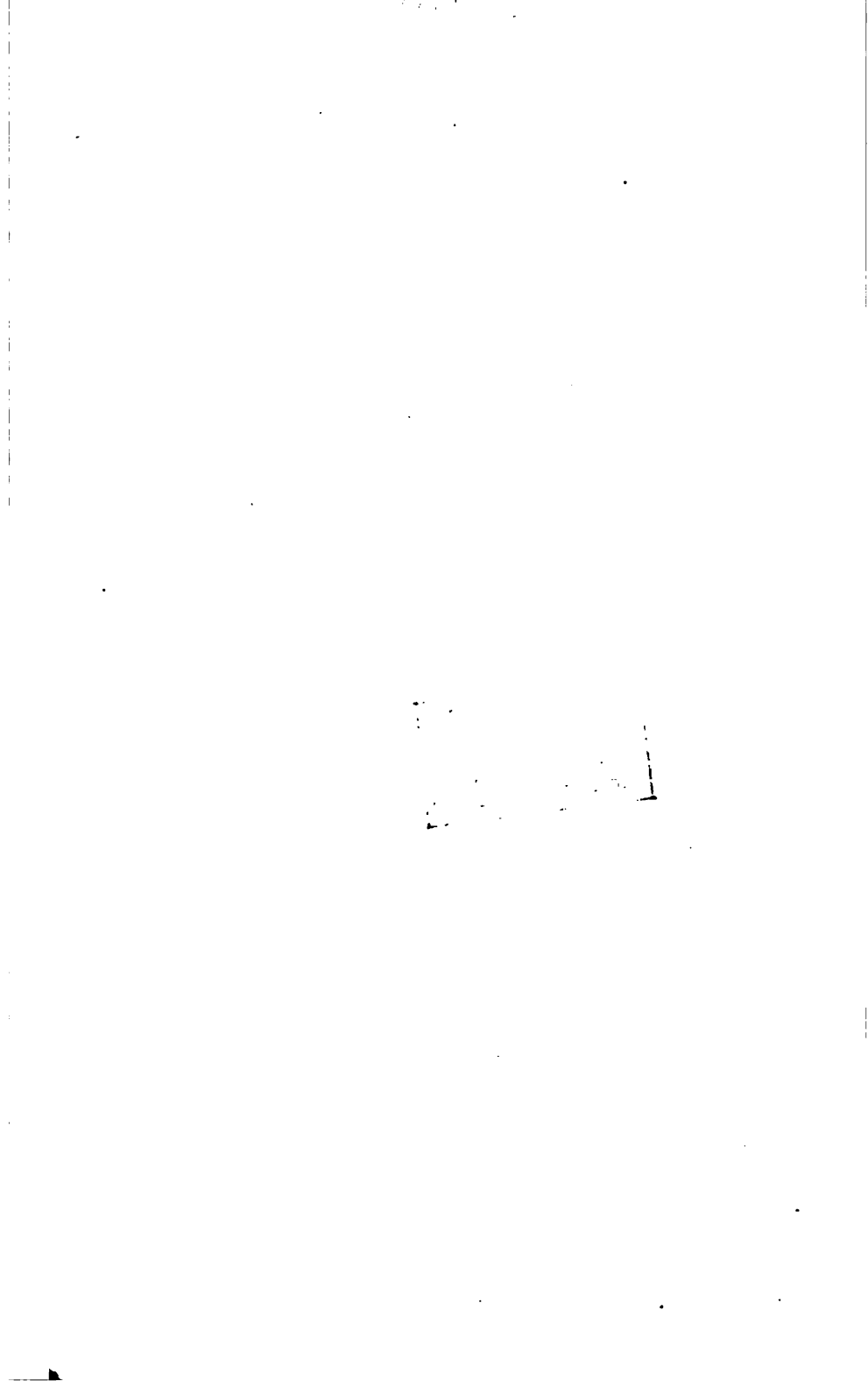




FIG. 1. VISION OF EZEKIEL: from Bible in Corpus Christi College Library (MSS. 11).



FIG. 2. A TRIAL: initial letter to the Wisdom of Solomon: from Bible in  
Corpus Christi College Library (MSS. III).



children, in the time of his prosperity, (2) he sits on the ground in his adversity, and his wife urges him to curse God and die. This second scene, be it noted, has a point of connection with the Gregorian Gospels—the earliest illustrated Book in the same Library. It is divided from the larger scene above by a cusped or wavy line; and such a line divides, more or less horizontally, each of the small scenes in the gospels referred to, from those next to it.

Now in the second of these Corpus Bibles, which, if not much later in date, belongs decidedly to a later family of books, we find only figured initials. But these initials are not the stereotyped series of later centuries. Some of them are distinguished for representing subjects certainly rare, some possibly unique. In this Bible the initials to several books are purely decorative, and some extremely magnificent, in particular those to the Psalms, *Quid gloriaris* and *Domine exaudi*, and that to the 2nd Book of Maccabees. Those to Genesis, Leviticus, Ezekiel, and Job are missing. For the rest, each of the prophets bears a scroll containing some characteristic utterance, not necessarily a prophecy referring to Christ. Isaiah has *Vae genti peccatrici* (i. 3); Jonah, *adhuc quadraginta dies et Ninive subuertetur*. Here is a difference from later usage. In the Bibles of the XIIIth and XIVth centuries, either an event in the life of the prophet is shewn, or a Messianic prophecy quoted, or a plain single figure represented. As remarkable a picture as any, is that prefixed to the Wisdom of Solomon, here reproduced (Plate VIII., fig. 2). It forms an illustration of the opening words of the book, inscribed on the scroll held by Christ in the upper part of the picture: *Diligite iustitiam qui iudicatis terram*. A criminal trial is going on, and one judge on each side seems to be holding a stone ready to cast at the bound culprit in the middle. The later picture for the Book of Wisdom is almost always that of a judge kneeling to receive a sword from a throned king, or a king receiving one from Christ. The idea is

in both cases the same, the Divine origin of Law and Justice, but the treatment of it before us is rare, if not unique.

It should be noted that the letters on each side of the half-length figure of our Lord (R·R· and D·D·) stand for *Rex Regum* and *Dominus Dominantium*; and I should like to call your attention to the scroll He holds, and its peculiar form: it is constructed on the principle of the ordinary yard measure of to-day—being made to wind up inside a wooden cylinder by means of a revolving peg whose ends project. The same arrangement is seen in the picture to *Canticles* in this MS.

I pass on to the pictures of the Evangelists in this same volume. Only two of them, St Matthew and St Luke, are given as full figures, and the picture of St Matthew, who is not writing, but in the act of benediction, gives the impression that it is copied from an older original. In shape and size it differs from the rest, and the treatment is very stiff and archaic. It may be that the extreme frequency with which the Evangelists were represented from the VIIIth to the XIIth century, fixed and stereotyped their forms at an earlier date than most. Curiously enough, the picture of St Luke in this Bible presents us with a departure from the early tradition. He is vested as a priest, and engaged, not in writing or painting, but in slaughtering a bullock (his symbol). He stoops, holds back the head of the beast with his left hand, and with his right plunges a knife into its throat. The design of such a picture is, of course, to emphasize as much as possible the sacrificial character attributed to the third Gospel.

In the picture to the Acts, a more ordinary representation of St Luke writing is given.

The First Epistle of St Peter has a fine study of an archbishop of the time, on his dragon-headed throne, with curtains hanging on a rod behind him.

The Second Epistle gives the secular side of the artist; the initial S shews in the upper half the fox lying in wait for the

crowing cock, and in the lower, the wolf with the stork pulling the bone out of his throat. It is hardly necessary to say that such subjects formed, if not a province of sacred art at one time, especially in the XIth and XIIth centuries, at any rate a very common adjunct to it. They are to be considered on a par with the signs of the zodiac, occupations of the months, illustrations of the *Physiologus* or Bestiary, and so on. I can point to the Bayeux tapestry as affording a large selection of Aesop subjects, to a Visigothic Apocalypse of the XIIth cent. in the British Museum, and to the portal of St Ursin at Bourges, as shewing the occurrence of these stories in the Holy Place. Later on I shall have to tell of a reaction against these representations.

Lastly, I will mention the illustration to the Third Epistle of St John, which gives us the picture of a painter and a blacksmith at work.

As to the bearing of such pictures on the text, it may conceivably be held that the fox and wolf in the Second Epistle of Peter refer to the false teachers against whom the writer inveighs, but I do not believe that the painter and blacksmith have any connection at all with the Third Epistle of St John. The artist thought it was time to have another picture, and he drew on his immediate surroundings or his fancy.

I must now leave the description of these three magnificent volumes, and pass to the consideration of a much more common sort of Bible, represented in Corpus Christi Library by No. xlix, and by almost numberless specimens in public and private collections.

During the XIIIth and XIVth centuries, vast numbers of copies of the Vulgate were turned out of every scriptorium, and it seems that the most active producers of such books were to be found in the monasteries of Northern France.

The pictorial decorations of these volumes—which is all that we are concerned with at present—are usually confined to a historiated initial at the beginning of each book; and these

initials usually represent a fixed series of subjects. In the typical French Vulgate, for instance, the first picture will be one of St Jerome at his desk, forming the initial to his epistle beginning *Frater Ambrosius*. That to the Book of Genesis is in most cases an I, extending all down the page, and containing medallions of the six days of creation, the rest on the seventh day, and sometimes also the Fall and the Crucifixion. Exodus will have—as in the MS. just mentioned—the Burning Bush; Leviticus, a sacrificial scene; Numbers, the picture of God bidding Moses number the people; Deuteronomy, Moses addressing Israel.

Some of the subjects are rarely seen outside this particular series, e.g. those which illustrate Isaiah and Jeremiah. The subjects selected are, usually, the martyrdoms of the two Prophets—Isaiah sawn asunder and Jeremiah stoned. The first of these belongs also to the *Speculum* series. It is first seen on an early Christian glass figured by Garrucci<sup>1</sup>, and it is found also in the xith century roof painting of the refectory at Brauweiler, illustrating Heb. xi., of which copies are to be seen at the Cologne Museum. The second is not of so frequent occurrence even as this. In the particular instance before me, by an odd mistake, Jeremiah is contemplating the Four Cherubims of Ezekiel's vision, while Ezekiel is simply a seated figure with a scroll.

I should like to say a few words on a somewhat similarly illustrated book, the French *Bible Historial*, which is Guyart des Moulins' version of Pierre le Mangeur's<sup>2</sup> work. This occurs very commonly. We have a good typical copy at the Fitzwilliam Museum, and there must be others in the University and College Libraries. This series of pictures is of commonest occurrence in the xivth and xvth centuries, and appears also in the early printed editions. Here the

<sup>1</sup> *Storia dell' Arte Cristiana*. 6 vols, fol. Prato, 1881.

<sup>2</sup> Petrus Comestor, *Scolastica historia*: fol. Utrecht, 1473, was translated by Guyart des Moulins in 1291.

pictures are most commonly square ones inserted in the text, not initials, and are not always confined to the beginnings of the books. The Books of Genesis, Daniel, and Revelation, have usually several each, and there is quite often a large half-page composition at the beginning of Genesis and at the beginning of Proverbs. One form of the series is familiarly known to us. It is that commonly called 'Holbein's Bible Cuts.' There are some extra subjects inserted in this and some legendary ones omitted, but the general resemblance to the series in the MS. and printed *Bible Historial* is too strong to be accidental.

## § 2. *Psalters.*

The second group of MSS. which come under consideration are the illustrated Psalters, of which Corpus Christi Library has three remarkable specimens, two early and one late.

The finest and latest is No. LIII., a folio of the XIVth century, which belonged to Hugo de Stiuecle, prior of Peterborough. Bound up with it are a *Peterborough Chronicle*, and an illustrated Bestiary in prose, of Norman origin, which I cannot notice further.

Before we approach the description of this Psalter, the history of the genus to which it belongs must be dealt with as shortly as possible. Dr Springer's dissertation on Early Psalters in the *Abhandlungen d. Königlich Sächsischen Gesellschaft*, vol. VIII. is most admirable and instructive in this connection; and I shall take leave to summarise his conclusions. The gist of his treatise is as follows.

The Psalter was one of the earliest books of the Bible to be illustrated with pictures. Of these pictures only a few can be definitely traced back to Roman traditions; *imprimis*, the picture prefixed to most early Psalters, David surrounded by his choir of minstrels and dancers, playing on the harp. We have good examples of this picture at Cambridge; an English one in the University Library, Ff. i. 24; and one from



the Diocese of Rheims, an outline drawing of cent. XII. in St John's College (B. 18) which shews the Devil and his choir below David and *his*.

In the early middle ages we find two great independent families of illustrated Psalters, Eastern and Western.

The leading instance of Eastern Psalters is one called the Chludoff Psalter at Moscow, of the ixth century. The numerous illustrations of this MS. shew a *theological* tendency; that is, the inner meaning of the Psalms is brought out by pictures of the New Testament events to which they were thought to refer.

Among Western Psalters, the first place is taken by the Utrecht Psalter of viiith—ixth century. The drawings in this are thought by Dr Springer to be of English, not French origin, and to be the invention of the artist himself, not copied, save in details, from classical models. It will be remembered that the illustrations in the Eadwine or Canterbury Psalter at Trinity College (as well as those in the MS. Harley 603) are for the most part copied straight from the Utrecht Psalter. The Western system consists in simply taking the words of the Psalm, and illustrating them in the most literal and straightforward manner possible; only in quite a few obvious cases are New Testament events represented.

Dr Springer does not deal with Psalters of a later date, and I cannot pretend to supply his place. But it is a matter of common experience that in the XII. XIII. XIV. cent. we meet with illustrated Psalters of various kinds; and the differences are sufficiently well marked for me to venture on a rough classification.

1. We have a number of books in which only a few Psalms are marked by ornament.

(a) e. g. the Psalms *Beatus Vir*, *Quid gloriaris*, and *Exaudi Dñe* or *Dixit Dominus*. Of this class an example is the Irish Psalter, at St John's College, which has three extraordinary pictures. David killing the lion and bear, to *Beatus*

*Vir* ; the Crucifixion at *Quid gloriaris* ; David and Goliath at *Dñe exaudi*.

(β) the beginnings of the seven nocturnes are illustrated. *Beatus Vir. Dñs illuminatio. Dixi custodiam (Quid gloriaris). Dixit insipiens. Salvum me fac. Exultate. Cantate. (Dñe exaudi). Dixit Dñs. (Ad dñm cum tribularer).* The titles in brackets are those of additional Psalms not uncommonly illustrated.

This is by far the commonest type. It has a fixed or nearly fixed series of pictures. It occurs both separately and in the complete copies of the Bible. The Peterborough Psalter, which formed the text of this discussion, is an instance in point here, and there are several in Trinity College Library : in fact, hardly any collection of MSS. is without one.

2. We find Psalters with a number of pictures prefixed to the text, representing in most cases Bible events (most commonly from the New Testament) and the Patron Saints of the owner.

The object of representing events of the Old Testament History is probably to make the book as complete a manual of religious knowledge as possible. The New Testament subjects owe their place to the desire of bringing out the inner meaning of the Psalms. The earliest MS. known to me as containing Bible pictures, is of the xith century, the Cottonian (*Tiberius* c. vi.) This has nineteen pictures prefixed to it ; *one* of the Creation, *five* of David's life, *eleven* of the Life of Christ from the Temptation to Pentecost, one of St Michael and the Dragon (a frequent illustration to *Quid gloriaris* in early MSS.), and lastly, one of David playing the harp.

The most splendid specimen I have examined is that known as Queen Mary's Prayer-Book (Royal MS. 2 B. vii) of the xivth century, which, besides hundreds of illustrations in and about the text, begins with a History of the Bible from the Creation to the Death of Solomon—told in no less than 228 beautiful outline drawings.

In Cambridge we have a number of fine examples. I will instance four in the Fitzwilliam Museum, three in Trinity, one at St John's, and the Peterborough Psalter.

Of the Psalters in the Fitzwilliam Museum, the first is Italian, and of late date, containing only one picture, David playing on the harp, so that it need not detain us.

The next was till lately the oldest MS. belonging to the Museum, and is an English Psalter of about 1260. The decorative work in this is exceedingly fine, but limited in amount. It must have been done for an abbot, for in the initial to *Dñe exaudi* (= Ps. ci) an abbot and another Benedictine are shewn adoring Christ. This Psalm seems the ordinary place for the portraits of owners. It is the one selected in a fine Trinity Psalter (B. ii. 4) for the portrait of the abbess whose book it was.

Our Fitzwilliam Psalter has in the matter of preliminary pictures only one, the Crucifixion with the Virgin and St John, whence I judge that it may mark a transition, or that it is simply a cheaper form of book than those which have a whole series of such pictures, though there is not the least trace of careless or scamped work anywhere in it. Besides this one picture of the Crucifixion, it has the usual eight historiated or decorative initials. As to its provenance, the most characteristic touch I find in it is the commemoration of SS. Kyneburga, Kyneswitha, and Tibba, who also occur in the Peterborough Psalter. Their shrine was at the magnificent church of Caster, within a few miles of Peterborough, so that the possessor of this book probably lived somewhere in East Anglia.

The third Fitzwilliam Psalter belongs to North-East France, and possibly to Rheims Diocese, and has eight rather bad miniatures.

The last is a xvth century English book without pictures, of whose provenance I cannot speak with certainty; but it seems to me to come from a Southern English diocese.

That at St John's (K. 26) is exceptional in some respects. The text of the book was written a year or two before 1400. The pictures, 46 in number, which are prefixed to it, are of the finest Norman French work of the XIIIth century. They have been removed from some other sumptuous copy. First they give us Old Testament events (Creation of the Beasts to the Judgment of Solomon), next, New Testament history (Annunciation to Pentecost), thirdly, at some length, the Death and Glorification of the Virgin. Last of all, the traditional picture of David playing on the harp—a beautiful specimen. It is here entitled '*de David zitharizante cum cythara sua et cane suo.*' The dog is a small white and very fat one, seated on the throne beside his master; a most humorously conceived being.

Of the three Trinity Psalters, the first (B. 11. 4) is Norman work of early XIIIth century. In the Kalendar, the dedication of a basilica of St Michael is mentioned. The other peculiar saints are South English.

The book was given by Ida de Ralegh to Walter Houe, abbot of Neweham, to be given under certain conditions to a nun of St Mary's, Winchester.

The Kalendar is followed by five leaves of pictures containing altogether 50 Biblical subjects; and these by a page representing an Inferno in 12 compartments. This properly should go with the page preceding it, which has the Last Judgment.

The order of the leaves is wrong as it stands. The earliest subject is Abraham and Melchisedech. The last Old Testament one is Jacob blessing Ephraim and Manasseh. The New Testament series begins with the angel warning the Magi to return another way, and extends to Pentecost, which is followed by the Last Judgment.

The illustrations in the body of the book do not quite conform to the ordinary series.

A second Psalter in the same library (O. 4. 16) of possibly

the xivth cent., has a series of 12 subjects from the Betrayal to Pentecost; a third (B. 11. 6) has 16 pictures, from the Annunciation to the Last Judgment, and 11 more of the legend of St Eustace, and of the Virgin and Child.

One in the British Museum, a St Alban's Psalter (Royal MS. 2 B. vi) of English work, and of the xivth century, has nine scenes (Annunciation to Ascension). These are succeeded by the martyrdoms of SS. Edmund, Alban, and Amphibalus, and nine single figures of saints.

Lastly, the Peterborough Psalter comes under consideration.

Here we have two kinds of pictures. Two pairs of Prophets and Apostles alternate with two New Testament series. The Prophets and Apostles are represented under architectural canopies: each Apostle has his clause of the Creed, each Prophet his corresponding prophetic utterance. For a similar series we need go no further than King's College Chapel. In the side chapels there, the remains of a xvth century series exist in the glass. There is a complete series at Fairford, and countless others, less familiar, in MSS., windows, and sculpture. In our MS. these drawings are only slightly coloured; they correspond to the paintings on the outside of the shutters of a folding picture. The prophets and sibyls on the shutters of Van Eyck's 'Adoration of the Immaculate Lamb,' will occur to many as an obvious parallel to this arrangement.

The New Testament scenes, on the other hand, are elaborately and richly coloured on gold backgrounds, and retain, in several cases, their guards of coloured silk. They extend from the Annunciation to the Coronation of the Virgin, and are followed by a picture of Christ in glory. They are, further, associated, not with Old Testament scenes, such as we noticed in the earlier books of this kind, but with single figures of saints, two on a page, under canopies: in this case the saints are the Virgin and Child, SS. Christopher, James the Great, and John the Baptist. This substitution of favourite saints for

Bible pictures seems to correspond well with the development of the popular theology in the later xivth, and the xvth centuries.

The succession seems to run thus:

1. Scenes from David's life were prefixed to the Psalter.
2. The same, together with New Testament scenes pointed at in the Psalms, or typified by David's experiences.
3. Any Old Testament scenes, or a series from the Creation to the Death of Solomon, together with New Testament scenes.
4. New Testament scenes together with figures or lives of Patron Saints.

At last, the Horæ take the place of the Psalter as the book of private devotion for the generality.

Nothing has been said in this brief sketch of other families of Psalters, e.g. those which contain a Bible History in the initials to the Psalms (as one at Boulogne, and one at Exeter College, Oxford) or those which are copiously illustrated with drawings on the lower margin of their pages (as 'Queen Mary's Prayer-book' and the Luttrell Psalter). The omission is due to want of space. It may be that at some future time I shall be able to fill some of the numerous gaps, and to point out the connection between the later Psalters and the early Horæ.

### § 3. *Gospel Pictures.*

Here I am forced to confine myself to the merest sketch. Indeed it is with some reluctance that I touch the subject at all; but I cannot help myself. A paper mainly concerned with the illustrated MSS. at Corpus which contained no allusion to the two famous MSS. 197 and 286, especially the latter, would be an anomaly. But MS. 197 has little to do with my subject. It contains nothing that can be called a Bible picture. With 286—the celebrated Gregorian or 'Augustine' Gospels—the case is different. There we have two pages of paintings, the only ones in any Cambridge library which are genuine productions of Roman-Christian art. As you know, they have been often copied: by Mr J. Goodwin

in the publications of this Society<sup>1</sup>, by Prof. Westwood in his *Palaeographia Sacra Pictoria*, by Garrucci in his 3rd volume, and by the Palaeographical Society, and now the kindness of our secretary enables me to present you with a reproduction of the portrait of St Luke (Plate IX.). They comprise a portrait of St Luke, and twenty-four scenes from the Gospel-history. Twelve of these illustrate the Passion (from the Entry to the Bearing of the Cross)<sup>2</sup>; twelve the Ministry, as recorded by St Luke (from the Vision of Zacharias to Zacchaeus in the tree). Parallels to the treatment of these scenes must be sought on Christian sarcophagi, mosaics, and catacomb-frescoes, a different sphere of art from that with which we have hitherto been concerned, and into which I have not the time or space to enter, even in the most cursory manner.

There are only two points to which I dare request your attention now. One is the absence of the later scenes, especially the Crucifixion, in the sequence which deals with the Passion of our Lord; the second is, that in mediaeval art proper, scenes illustrating the ministry of Christ are comparatively rare. In the windows of King's College Chapel nothing is represented between the Temptation, which closes our Lord's Infancy, and the Raising of Lazarus, which inaugurates his Passion. The *Speculum Humanae Salvationis* omits all the events between the Temptation and the Supper at Bethany. The *Biblia Pauperum* goes straight from the Temptation to the Raising of Lazarus, but after that inserts the Transfiguration.

The matter is not one which calls for much proof; it is very obvious to any student of the subject. The conclusion which one inevitably draws from it, is important: namely, that here, as in the case of the Psalters, we have a sign of the change which had taken place in the popular theology of the day. The Infancy and Passion of Christ, and those scenes in which the

<sup>1</sup> Quarto Series, Vol. ii., 1862, pp. 1—42.

1875

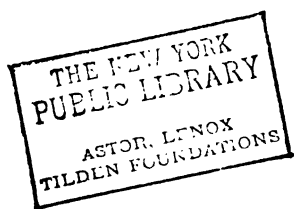






No. 289 (A.S.P. PARKER'S MSS.) AUGUSTINIAN GOSPELS :  
CORPUS CHRISTI COLLEGE, CAMBRIDGE.

SAINT LUKE : from the Gregorian Gospels in Corpus Christi Library (MSS. 001.001.001).



Virgin could be introduced, engaged the sympathies of the people at large, and the incidents of our Lord's ministry gave place to them, and to the representation of the most conspicuous Saints. A sound theological reason can also be given. It may be said that this tendency in art merely follows the steps of the Church's confessions of faith. Nothing is said of the Ministry in any of our Creeds, and Christian art is merely exponent of these. It is true, but not the whole truth.

The next most important series of Gospel pictures in Cambridge is to be found in the Gospels which Richard de Denham, sacrist of St Edmund's Abbey at Bury, presented to his monastery; they are at Pembroke College. The preliminary pictures, which also illustrate the Ministry and Passion, are very interesting English works of the xith century, and have not received as yet the attention they deserve.

#### § 4. *Apocalypses.*

Two illustrated Apocalypses are among the Corpus MSS., nos. 394 and 20. No. 394 is a small 4to of late xiiiith century date, French text and comment, and 69 very rude pictures: the worst copy I have met with. No. 20, on the other hand, is a very fine book, a folio of perhaps the early xivth century, and of Norman work. There are several interesting points about it. In the first place, the fly-leaves are, as we so often find, waste leaves from another MS. What is odd about these in particular is that they are taken from a precisely similar copy of the Apocalypse, written by the same hand, ending the page with the same words, and having spaces of corresponding size left for pictures, which were never filled in. Now we find precisely the same phenomenon in a xiiiith century Apocalypse at Trinity. We gather that there must have been an extensive manufacture of illustrated Apocalypses about that time, as indeed we should have guessed from the number of extant specimens, and further, that they were made as nearly uniform as possible, the pictures agreeing in number, size, position, and,

no doubt, design. A further examination of Apocalypses would lead to the discovery of other copies illustrated with the same pictures that occur in the Trinity and Corpus specimens.

We know more about the history of the Corpus copy, however. It was given by Lady Juliana de Leybourne, Countess of Huntingdon, to the Monastery of St Augustine at Canterbury, and it stood in the 1st class in the library there—which was no doubt devoted to theology—and on the 3rd shelf (*Distinctione I<sup>ma</sup> Gradu III<sup>o</sup>*). The pictures in this copy number 106, and they are for the most part of very fine work, though not the finest in Cambridge. The text is in Latin and French. I have not selected any pictures for reproduction, because I hope some day to collect more facts bearing on the subject, and draw more certain conclusions about all these books. Meanwhile I should like to mention one point which distinguishes this MS. from all others that I have seen at present. Following the Apocalypse of St John is the apocryphal Vision of St Paul (first in French verse, then in Latin prose), and this too is illustrated with pictures, 14 in number. Now this Vision of St Paul is a document of some age, and of more importance, as regards the influence it has exercised over greater books. It goes back to a Greek original of the IVth century, and I hope to shew in another place that that original is largely modelled on a still earlier book now lost, the Apocalypse of Peter. However that may be, the Apocalypse of Paul exists in Syriac, and in two or three Latin recensions—the oldest and fullest I have recently (1890) found in an VIIIth century MS. at Paris—from which the mediaeval translations into French, English, German, Icelandic, and so forth, are all taken. There can be little doubt that it served as a model for many Visions that were popular in the middle ages: e.g. the Apocalypse of the Virgin, the Vision of Tungdal, St Patrick's Purgatory, and the like, and, above all, that either directly or mediately, it influenced Dante's conception of the Inferno. For it is largely concerned with a

description of the torments of various classes of sinners after death ; and in the MS. under consideration, these torments are represented with as much vividness as any one could wish who cared for such degenerate forms of art ; for degenerate we must call them, especially when they stand side by side with the magnificent imagery of the Apocalypse of St John. Still, the occurrence of the book in an illustrated form is well worth noticing. I know of but one other illustrated copy, in the Cottonian collection (*Vespasian*, A. 7), and in that the pictures are, I believe, both worse and later than here.

Following the Vision of St Paul in our MS. is the order for the Coronation of a King, illustrated by a fine painting of the ceremony. So that the whole book contains something over 120 pictures.

In the other sections of my paper I have made some few remarks on the history of the cycles I have been treating. In the case of the Apocalypse, the task of putting the matter shortly is perhaps more difficult. The earliest illustrations drawn from this wonderful book are to be sought in the mosaic decorations of the tribunes or façades of churches, especially Roman churches. These are chiefly confined to the Vision of the Eternal and of the Lamb, described in ch. iv. of the Apocalypse. On the Western front of the old Basilica of St Peter's for instance, the Adoration of the Lamb by the beasts and elders was represented. But I believe the first *consecutive* illustrations are to be sought in the frescoes of early churches. Such a series is described as having existed at Ingelheim in the ixth century. Part of one remains at St Savin near Poitiers (xiith century), and in the crypt of Canterbury Cathedral, and fragments, possibly of the xiiith century, on the vault of a crypt at Auxerre.

But it is with the Apocalypse as illustrated in MSS. that we ought chiefly to concern ourselves, and the first occurrence of such a series in books is, I believe, in Spain. Several so-

called Visigothic Apocalypses are known to us. One, perhaps the earliest, belongs to Lord Ashburnham, one is at Paris (on this see Delisle's article in *Mélanges paléographiques*), one was lately in Mr Quaritch's possession, and one was bought in 1840 from Joseph Bonaparte for the British Museum, Add. 11,695. This last I have examined: it was written at the Abbey of Silos near Burgos, and took 20 years to execute. It was finished in 1109. Besides the Apocalypse, which is illustrated with something like 100 pictures, it contains St Jerome's Commentary on Daniel, also illustrated. A facsimile may be found in Westwood's *Pal. Sacr. Pict.* It seems that all these Visigothic copies have practically the same pictures. There is always a *Mappa Mundi* near the beginning, for instance, and the type most probably originated in the XIth century. I seemed to myself to detect traces of a familiarity with their rude and early drawings in the later French copies, but I cannot speak positively of this, though I should not be surprised if the custom, at any rate, of illustrating this book had come up through South France into Normandy. However this may be, the number of extant North French and Norman Apocalypses of the XIIIth and XIVth centuries is astonishing. Italian and German specimens are far less frequent, though no doubt they occur; but I have never yet seen a copy of undoubtedly English origin. Among the finest French Apocalypses in England, I would name one at Lambeth, one in the Bodleian which has been facsimiled in full for the Roxburghe Club, and, finer than all, one presented to Trinity College Library by Lady Sadleir. I cannot conceive of a more magnificent specimen of the Norman school of illumination than this book; colouring, gilding, and drawing, are all remarkable, and the leaves at the beginning and end of the volume, which illustrate the Legend of St John's life and death, are particularly so. The last scenes, be it noted, have never been finished; the lettering and gold work have never been added. This copy must belong to the

late XIIIth century; it is possibly the finest illuminated book in Cambridge.

Between the XIVth century and the age of Block-books, not so many illustrated Apocalypses were produced. I may point to the Angers tapestries as the finest XVth century series. Still, in the *Bible Historial*, this book has a larger average of pictures than the rest, and later on several series were engraved on wood and copper, and either used for Bibles or published separately. Among these, Albert Durer's compositions are the best known. They are modelled on the traditional types, and have in turn furnished models to contemporary and later artists. A XVth century window in the south transept of St Martin-ès-Vignes, at Troyes, contains copies of several of these wood-cuts.

#### § 5. The *Psychomachia* of Prudentius.

Here we leave for a time the field which the title of my paper prescribed. We can hardly say that the poems of Prudentius are Biblical. Still, I really cannot bring myself to pass over the second most important illustrated book in Cambridge, especially when that book contains a certain number of Biblical illustrations, some of which will be produced, I hope, for your inspection. The Corpus MS. no. 23 is of large 4to shape, and belongs to the XIth century. It was the property of the Abbey of Malmesbury, given by Athelward to Aedhelm, as certain verses on the second page, written in capitals of silver, red, and brown, testify. It may be a production of the great Winchester school of Anglo-Saxon art. It contains a good many of the poems of Prudentius (cir. 348), but the first one in the volume, which extends from fol. 3 verso to 42 recto, is the only one that has any pictures. This work is called the *Psychomachia*, or Battle of the Soul, and describes a series of engagements between the Virtues and Vices (who are all personified as females), and the final triumph of the former. There are seven pairs who enter the lists—Faith and Idolatry, Chastity and



Lust, Patience and Anger, Humility (with Hope) against Pride, Temperance against Luxury with her train, Largitas and Avartitia, Concord and Discord, while others are introduced casually. The Poem is prefaced by a Prologue in which the story of Abraham and Isaac, and the episodes of Lot, Melchisedek, and the three angels, are allegorised; and the whole work has been decorated by the Anglo-Saxon artist with no less than 89 fine drawings in outline, and tinted with colour. The subject of each is indicated on the margin in Latin in 'rustic' capitals, and in the case of some 50 of the pictures, an Anglo-Saxon title is added. The hand which drew the pictures before us was unmistakably that of an Anglo-Saxon. The tinted outlines and the zigzag draperies would shew that, even if we left out of sight the treatment of the human form, as well as the known history of the book. But what of the designs of these pictures? are they too Anglo-Saxon? I have no doubt in my mind that they were copied from a series done in Rome. It is my theory, and very likely it has been the theory of many before me,—for it lies on the surface,—that one of the early missionaries from Rome to our shores brought with him a sumptuous Roman copy of Prudentius, from which either directly or mediately the MS. was copied. For, first, the pictures are full of classical details. On fol. 10 *a*, where Castitas is washing her sword, stained with the blood of the slaughtered Libido, in the river Jordan, we have a representation of a river-god, recumbent, leaning on his jar, and holding what may be meant for reeds in his right hand. On fol. 14 *a*, where Superbia is riding at speed on her horse, her drapery is arched over her head, as Moschus and Ovid describe the drapery of Europa on the bull, and as we see it on many monuments. Buildings, again, of which several occur, are all of the Roman type. The churches are basilicas with nave and aisles and classical columns forming a portico in front. But I need not multiply details. I believe that no one looking at these pictures could reject the con-

clusion that they are copies of originals inspired by classical traditions.

But there is other evidence which points in the same direction. The British Museum possesses three illustrated copies of the *Psychomachia* of English origin. The first is Add. MSS. 21,499, a copy once in Archbishop Tenison's Library, and acquired by the Museum in 1861 for 260 guineas. This is a smaller book than the Corpus copy, and, I should judge, slightly later in date; certainly of less skilful execution. There is neither the same light touch in the outlines, nor the same employment of colour. I cannot do more than conjecture what monastery it came from; but an old press-mark on the fly-leaf (P. 123) resembles those found in the Bury St Edmunds MSS. The chief interest of the MS. is that, though unfinished, it was designed to contain exactly the same series of illustrations as the Corpus copy. That has 89; this has space for 91, and two are introduced which are not found at Corpus. The subjects, composition, and details, all coincide. Facsimiles of some of the pictures may be found in Westwood's *Ornaments of Anglo-Saxon and Irish MSS.*

The two other copies are both in the Cottonian collection (*Cleopatra* C. viii. and *Titus* D. xvi.). The first-named (*Cleopatra* C. viii.) comes next to the Corpus copy in merit of illustration, and also in date. It must be of the xith century, and it originally contained exactly the same series of pictures. The titles are expressed in the same words—often rather unusual ones. The compositions are in many cases absolutely identical, and always resemble the Corpus ones enough to shew that the same archetype has been followed. The volume has a gap, which reduces the actual number of pictures from 89 to 82. With this exception the cycles are the same.

With *Titus* D. xvi. the case is rather different. This is much the smallest and latest copy of the four I have examined. It must belong to the xiiith century. More colour is employed,

there are fewer pictures in the book, and these do differ in many cases from those at Corpus. However, there is here a point of correspondence sufficient to shew the dependence of this copy on the earlier traditions. It lies in the fact that the *titles* of the pictures are often the same as in the three old copies.

The book belonged to St Albans, and was an isolated copy of the *Psychomachia*, now bound up with other tracts.

The *Psychomachiae* in the Tenison MS. and the Cottonian (*Cleop.* C. viii.) were also originally isolated copies of the poem, bound up later with other matter. The Corpus book is the only one which contains other works of Prudentius in the same hand as the *Psychomachia*. This name, *Psychomachia*, by the way, caused an infinity of trouble to the later scribes. They contented themselves with *Filosophia* as an equivalent, with the exception of the writers of Corpus 23 and *Cleop.* C. viii. The latter, with a courage deserving all praise, has attempted a colophon in Greek letters, which is worth transcribing—not that the phenomenon is a very rare one—

ΗΕΤΑΙΚΙΘ ΛΙΒΗΡ ΠΕΥΚΗΥΜΑΚΗΔΗ

The Municipal Library of Lyons possesses an illustrated *Psychomachia*, which, from the little I have ascertained of it, seems to present an entirely different system of pictures.

The conception which inspires the poem of Prudentius, the personification of moral qualities and emotions under human forms, is one which is familiar to all classical literature, mythology, and art. Eris, Deimos, Phobos, in Homer, the multitude of female genii of battle which we encounter on the Shield of Herakles, are instances that occur to the mind at once, and the idea reappears in the earliest Christian books. The Shepherd of Hermas is a striking example of this, and Prudentius has only used, with some skill, a line of thought already familiar to those among whom he lived. No wonder

that his poem was popular—that we find garbled versions of his imagery on a porch at Laon, in a window at Nôtre-Dame, in another at Strasburg, on the Crozier of Regenfredis of Chartres (xiiith century), and over the chapter-house door at Salisbury, or again in the Frescoes of the Painted Chamber at Westminster, and the fonts at Southrop and Stanton Fitzwarren in Gloucestershire. Out of this circle of ideas grew the schemes of Virtues and Vices that we find on the S. Porch of Chartres, and the west fronts of Amiens and Nôtre-Dame at Paris (though these are not for the most part Prudentian in their attributes); and again (though this, alas! no longer exists save in copies) in the *Hortus Deliciarum* of Abbess Herrade of St Odilo, compiled *cir.* 1180, and burnt with the rest of Strasburg Library in 1870. The imagery descends through such channels to Guillaume de Deguileville, monk of Chartres, in the xivth century, who wrote the *Romaunt des Trois Pèlerinages*, and Mr Bradshaw's investigations had led him to regard it as almost certain that this author exercised an influence on John Bunyan through the medium of that curious sect of mystics—the Family of Love.

I must add a short explanation of the pictures selected for reproduction. They are all taken from the Prologue.

i. *The Sacrifice of Isaac* (Plate X., fig. 1).

This was one of the very earliest Old Testament subjects represented, the reason for which is obvious. The universal acceptance of the story as affording a type of our Lord's death, needs only to be mentioned. As all the manuals tell us, St Gregory Nyssen in the fourth century mentions a picture or pictures of the subject: from his language they would seem to have been common. And again we find it on the great sarcophagus of Junius Bassus, to which the date 359 is assigned. An engraving is to be seen in Jameson and Eastlake's *History*

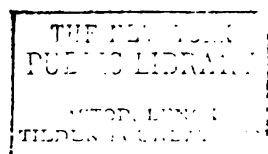
of our Lord, vol. i. p. 13. The subject is in the left-hand upper corner, and it will be seen that here already, as in almost all mediaeval pictures, the Divine hand is actually catching hold of the sword raised in Abraham's hand, whereas in our Prudentius picture this somewhat too realistic *motif* is omitted. Unfortunately the subject is not represented in any of the three great copies of Genesis—Vienna, Cottonian, or Ashburnham. I believe this in our Prudentius is as early a picture as can be found in any book, more especially if my theory hold good, that it is a copy of a Roman design.

ii. *Lot carried into Captivity* (Plate XI, fig. 1).

I have little to remark on this: it is one of the crowded war-scenes which occur so very frequently in early series of pictures in all countries, e.g. Trajan's column, the Vienna Genesis, the Vatican Joshua, the mosaics of S. Maria Maggiore.

iii. *Abraham and Melchisedek* (Plate X., fig. 2).

This striking episode in Abraham's life was taken to prefigure the Eucharist almost as soon as the sacrifice of Isaac was thought to typify the Passion. But the subject does not occur in the earliest art. The first instance I know is to be found in the mosaics of S. Vitale at Ravenna, and this is well worth looking at in connection with our picture. In it, as here, there are two figures standing on opposite sides of an altar, on which is a chalice and two loaves. But at Ravenna the left-hand figure is called, not Abraham, but Abel. In our picture, Abraham is, curiously enough, offering a lamb. He is not armed, nor are any of his train with him: the picture is entirely symbolic. Is it not possible that we have here a case of mistaken adaptation on the part of the Italian artist, of a picture really meant for Melchisedek and Abel, to the story of Melchisedek and Abraham?



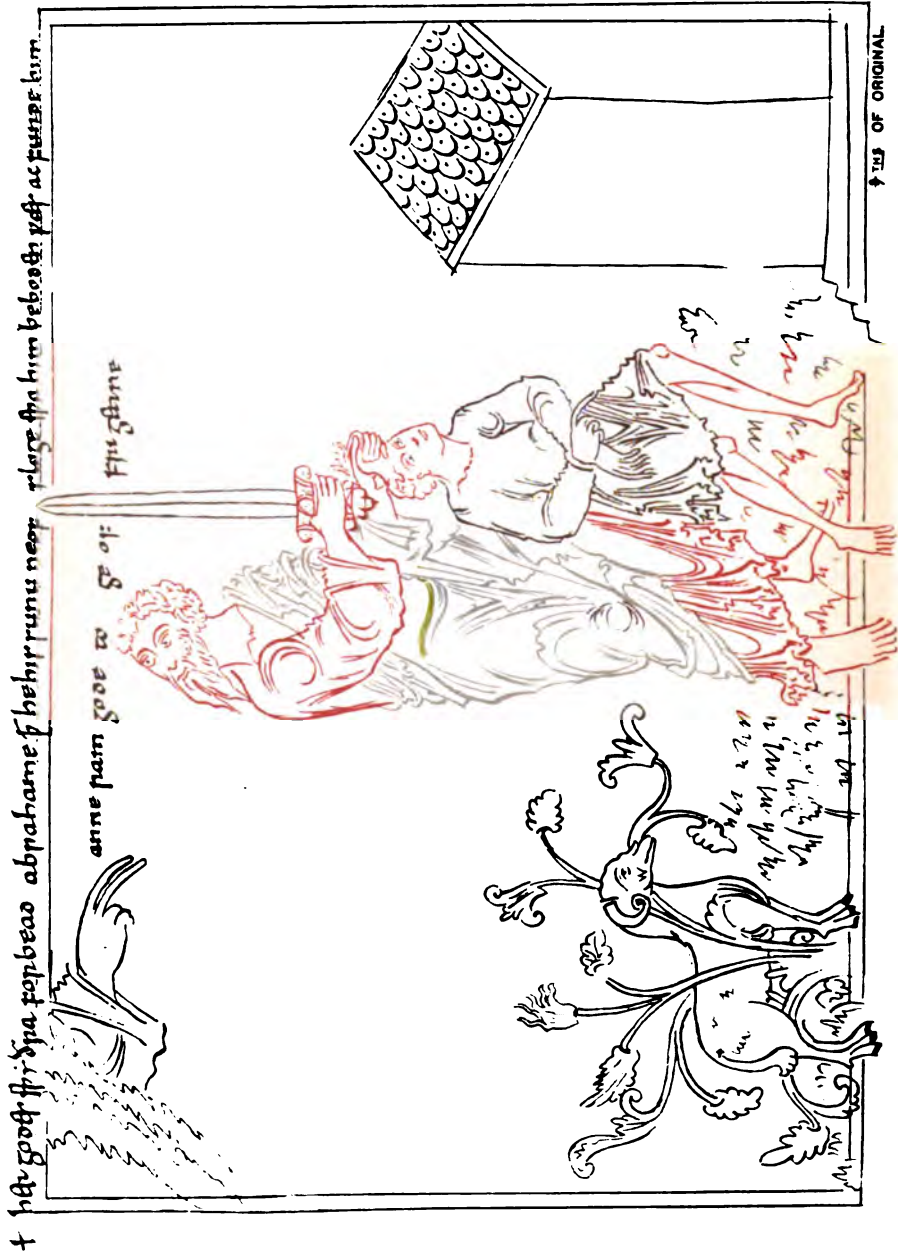


FIG. 1. THE SACRIFICE OF ISAAC: from the Psychomachia of Prudentius in  
Corpus Christi College Library (MSS. xxiii).

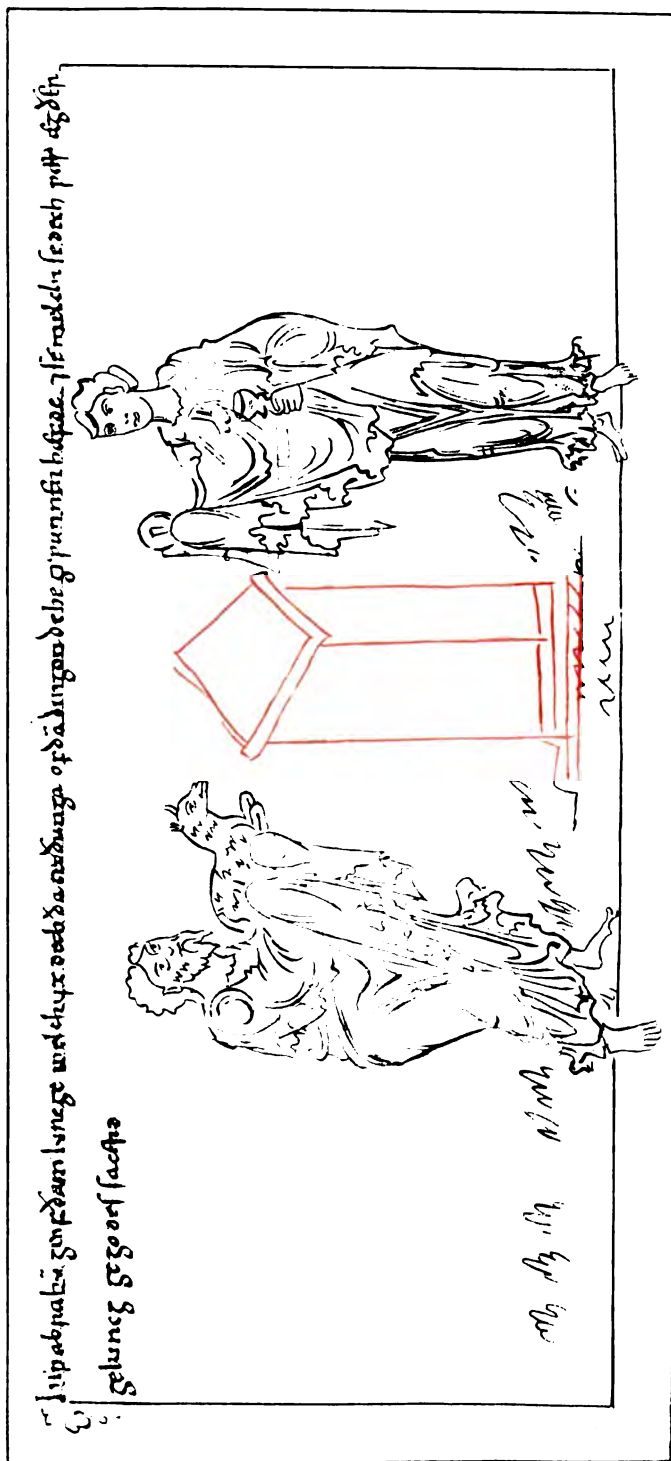


FIG. 2. ABRAHAM and MELCHISEDEK : from the same MS.



1. **NAME**  
 2. **ADDRESS**  
 3. **CITY**  
 4. **STATE**  
 5. **ZIP**  
 6. **PHONE**  
 7. **FAX**  
 8. **E-MAIL**  
 9. **DATE**  
 10. **SIGNATURE**  
 11. **STAMP**  
 12. **REMARKS**  
 13. **DATE**  
 14. **SIGNATURE**  
 15. **STAMP**  
 16. **REMARKS**  
 17. **DATE**  
 18. **SIGNATURE**  
 19. **STAMP**  
 20. **REMARKS**  
 21. **DATE**  
 22. **SIGNATURE**  
 23. **STAMP**  
 24. **REMARKS**  
 25. **DATE**  
 26. **SIGNATURE**  
 27. **STAMP**  
 28. **REMARKS**  
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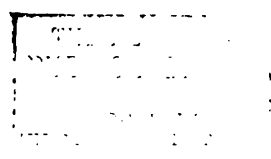




FIG. 1. LOT CARRIED INTO CAPTIVITY: from a MS. of the *Psychomachia* of Prudentius in  
Corpus Christi College Library (MSS. xxiii).

Ofi d' eorðon ðiŕ-Þinglar aþrakaþiŕ andä oðræ ðemamþiŕ þat haeth



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Another early picture, one of the mosaics in S. Maria Maggiore, shews a much more realistic treatment. In fact the only hint of the religious importance of the scene is the representation of God appearing in the sky. In the Vienna Genesis (Garrucci, pl. cxiii.) the figure of Abraham resembles that in our picture, but the lamb is wanting. Abraham holds out his hands, covered with a cloth, to receive the bread and wine from Melchisedek, who wears a sort of helmet, and robe reaching only to the knee, and stands in front of a baldacchino, under which is an altar.

The Cottonian Genesis and the Ashburnham Pentateuch do not help us here.

In later art the Eucharistic meaning of the scene is more strongly brought out, and we see a knight, attended by his suite, being houselled by a bishop, e.g. in the statues on the inside of the west wall at Rheims, and a picture by Bouts at Munich.

#### iv. *Abraham and the Three Angels* (Plate XI., fig. 2).

This is a common subject in Greek Christian Art. It occurs in the Vienna Genesis, and we have a record—a coloured sketch made by Peiresc, now at Paris, figured in Garrucci—of the picture in the Cottonian Genesis whose loss we still deplore so acutely, whether we think of its text, or of the 250 paintings which adorned it.

One of the strangest presentments of the subject known to me, is in the St John's Psalter alluded to before (K. 26). This has two pictures of very fine execution, shewing Abraham first adoring, and then offering bread and wine to a three-headed figure of superhuman proportions seated on a cushioned throne. This figure, in spite of the repellent realism which inspires the conception, is really drawn with a great feeling of dignity, and made, to a certain extent, impressive.

No one has painted the story better than Benozzo Gozzoli did in the Campo Santo at Pisa. A fair but uninteresting example of later treatment is to be seen on the facsimiled page of a *Biblia Pauperum* (Plate XII.), which forms the last of my pictures.

§ 6. The *Biblia Pauperum*.

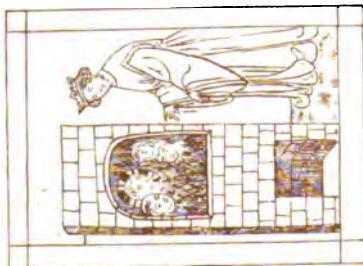
Typology, of one kind or another, runs through the whole of Christian art, and we may take as read a good many of the more obvious assertions and examples that might be brought to bear on the point. My business now is to call attention to two books in Corpus Christi Library which illustrate mediaeval typology, one in words, the other in pictures.

The first is a treatise never yet published, contained in two MSS., nos. 217 and 300. The former MS. came from Worcester Abbey, and is imperfect; the latter is a complete copy. It is of the XIIIth century, and occupies the whole volume, a small 4to of some 80 leaves. The treatise goes by the name of *Pictor in fenestra*, or *Pictor in carmine*. I think that it is of English origin, and that it probably was written early in the XIIIth century. Another copy is to be found in MSS. Rawlinson, A 425 (imperfect), and M. Delisle has published the preface to this work from a Middlehill MS. in his *Mélanges Paléographiques*, p. 206. It consists of a collection of rhyming verses intended to be written under representations of Bible subjects in church windows or frescoes. It is arranged on the typological principle, the New Testament event being taken as the main subject, and Old Testament, or natural, or legendary, types being grouped round it. In this respect it resembles the *Spéculum Humanae Salvationis*. But it is much fuller than the *Speculum*, being divided into 138 instead of 58 heads, and comprising not less than 440 subjects. It has a double importance, first as marking an epoch in religious art in this country, and next, as presenting us with as full a key to the typology of the XIIIth century as we could wish for. How does it mark a revival in religious art? That question I can best answer by reading you

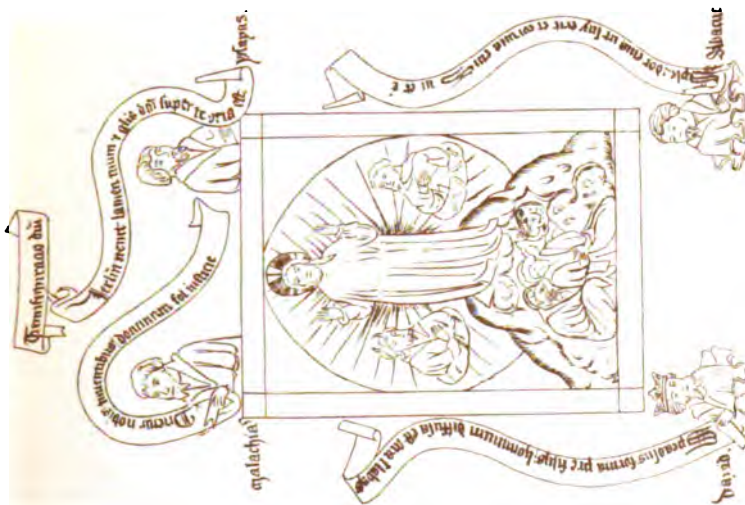
Regem om. a ep. p. f. de Alarbia  
 tunc tres uir. I. angelus qui clam  
 ab his hopton puerum tres uir  
 yonis aduocum tres angeli  
 in temp. plane. I. in hoc yonis  
 aduocum tres uir et illi yonis  
 in tota f. uir. p. uir. uir. uir  
 in tota f. uir. p. uir. uir. uir  
 f. uir.



Qualiter abraham uidit tres viros .6. angelos huiusmodi.

[illegible]

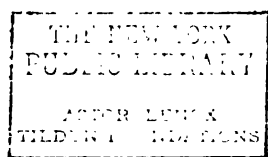
prabugedewasor must tres pides in canpau agmab: illi pmanferit.



Tres coemptur ab ubi soli natiur,  
 xus, Coe de nati ferunt tres glificam  
 panditur en ubi germi glia gatu.

**THIS OF ORIGINAL.**





a translation of the author's preface, which, along with the catalogue of subjects, I have transcribed from the two MSS. mentioned above.

"Inasmuch as I was grieved that in the sanctuary of God foolish pictures, and things which are rather mis-shapen monstrosities than decorations, should be represented, I wished, if I could, to fill the minds and eyes of the faithful with fairer and more profitable objects of contemplation. For since the eyes of our contemporaries are apt to be caught by a pleasure which is not only vain, but often profane, and since I did not think it would be easy to do away altogether with the meaningless paintings in Churches, especially those in Cathedrals and Baptisteries, where people congregate in large numbers, I have thought it an excusable indulgence that they should be attracted by that class of pictures which, as being the books of the laity, might suggest divine things to the unlearned, and stir up the learned to the love of the Scriptures. For instance, to touch on a few points among many, which is at once becoming or more profitable to behold about the altar of God,—centaurs, two-headed eagles, four lions joined into one with the same head, centaurs with quivers, headless savages dancing (*frementes acephalos*), the chimera—as logicians call it, the fabled tricks of the fox and the cock, moukeys playing the pipe, and Boethius's ass with the lyre,—or to contemplate the lives of the Patriarchs, the ceremonies of the Law, the exploits of the Judges, the figurative acts of the Kings, the conflicts of the Prophets, the triumphs of the Maccabees, the works of the Lord and Saviour, and the revealed mysteries of the Gospel in its first splendour? Is the scope of the Old and New Testaments so narrow that we must needs set aside what is beautiful and profitable, and, as the proverb says, make ducks and drakes of our money to satisfy our ignoble fancies? (*nummos*,—Delisle has *numeros*—*ut aiunt iocosos effundamus* is the Latin. I do not know what it really means). Nay, but it is the criminal presumption of painters

that has gradually introduced these flights of fancy, which in any case the authority of the Church should never have countenanced; for it has certainly appeared to countenance that which it has never ceased to tolerate with such culpable indulgence. Therefore it is, that in order to curb the licence of painters, or rather to influence their work in churches where paintings are permitted, my pen has drawn up certain applications of events in the Old and New Testaments, with the addition in each case of a distich which shortly explains the Old Testament subject, and suitably applies the New Testament one. And these, at the request of certain persons, I have arranged in chapters herewith, in correct order; but in each chapter several couplets are given, that what the shortness of one couplet did not fully explain under any subject, the repetition in different words may supply under the same heading, giving a choice to those who may read.

Now these distichs are to be written about the Old Testament subject, or about any other which is mystically or typically applied. For about the New Testament event, since that is of more usual occurrence, and better known, it suffices merely to write the names of the persons represented. However, for those who look to such matters it was not my business to arrange all that should be painted; let them see to that, as the fancy takes them, or as each is endowed with understanding—provided only they seek Christ's glory, not their own. So that not only out of the mouths of babes and sucklings shall He perfect praise, but, even if these hold their peace, the stones may cry out, and a painted wall declare the wonderful works of God after a fashion. It has been my purpose to supplement the materials for the comely decoration already begun in many churches, and to curb the faults of overweening levity by providing it with a supply of what is better."

Surely a very praiseworthy aim on the part of the author, who was not impossibly a Cistercian. He lets it be seen that

he was not a very great friend to pictorial art; but, whether this was so or not, I expect his book exercised no inconsiderable influence in its day.

Among great schemes of typology, which were carried out in English Churches at the time of this reaction in favour of Biblical art properly so called, in opposition to decorative grotesque, none are more conspicuous than the choir windows of Canterbury, and the cloisters of St Albans. The choir windows of Canterbury deserved a better fate than they met with. In 1672—after the Civil War troubles—there still survived twelve of them, and fortunately Somner, the historian of the Cathedral, took the pains to make a list of all the subjects, and to transcribe all the verses, which they contained. It will hardly be believed that only three of these windows exist now, and these are a patchwork made out of four of those described by Somner. They shew many coincidences in subjects (and probably some in the matter of inscriptions) with the work *Pictor in carmine*, the preface to which you have just heard.

The cloisters of St Albans, which belong to the xvth century, seem rather independent of this book. They had 32 windows of three lights each, the central one being, to judge from extant remains, taller than the other two. In each window were two types and an antitype. The series does not coincide with any other known to me. Not a vestige of the glass remains, of course, but the inscriptions in rhyming verses are preserved in a Bodleian MS. (Laud. Misc. 797) of the xvth century, and printed in Dugdale's *Monasticon*. I have made a fresh transcription from the MS., and have included my text in an appendix to this paper.

Of all typological books, the two which attained the greatest popularity were the *Speculum Humanae Salvationis* and the *Biblia Pauperum*. Most writers on these books,—and they have been many—have concerned themselves with the earliest forms in which they appeared in print. But it is questionable if

any one has traced them to their birth-place. Perhaps the oldest copies of the *Speculum* are Italian—e.g. one in the Arsenal Library at Paris, the other in the possession of Lord Coleridge—of the XIVth century, while the windows of the Abbey Church of Hirschau in the Black Forest used to be quoted as furnishing the prototype of the *Biblia Pauperum*. We shall, I believe, not be far wrong if we look upon the *Speculum* as having originated in North Italy, and the *Biblia Pauperum* in Flanders, both in the XIVth century; but I am not prepared to prove this to demonstration. It will be more useful to state shortly the difference between the two books. The *Speculum* is a long poem in irregular rhymed verse. It illustrates each New Testament event by *three* types drawn from the Old Testament, from legend, or from profane history.

The *Biblia Pauperum* has *two* Old Testament types (and none outside the Bible) to each New Testament event; and illustrates each set by texts from the Bible, *three* leonine verses, and *four* prophecies. There are 116 subjects in a *Speculum* (exclusive of some at the end which treat of the Seven Joys of the Virgin, etc.), and the *Biblia Pauperum* has 120. The designer of King's Chapel windows has employed both books in his scheme of illustration, and has also diverged from both under Reformation influences.

Now, MS. no. 167 at Corpus has, among other things, an important though imperfect copy of the *Biblia Pauperum*, from which my last illustration is drawn (Plate XII.). The pictures are mostly in outline—yellow and a coarse red are here and there employed. The date may be late XIVth century, the provenance Flemish. What is interesting about it is the fact that it is closely connected with a much finer copy in the British Museum (King's MSS.—not Royal—no. 5) which is fully coloured and gilt throughout. I had hoped to procure an illustration of a leaf of this book, but I have been so far disappointed. I am convinced that the two are the work of the same hand, and if

any one will compare this illustration with a leaf of that MS. I believe they will be forced to the same conclusion. The London copy shews traces of a curious, if not unique, arrangement. It is an oblong book—the top and bottom sides being the longest, and each leaf was originally meant to fold up like a triptych, the types covering in the central subject.

I may add that some of the glass in St Martin's Church at Stamford, which is said to have been brought from Tattershall Priory, has subjects and verses taken from the *Biblia Pauperum*.

With this I must bring my paper to an end. It will be readily understood that in almost every part of it I have studied brevity, and that the instances which I have selected by way of illustration have been for the most part selected because they are to be found in Cambridge libraries. That I have in any single section exhausted the Cambridge examples, it would be quite wrong to infer. Though perhaps not so rich in illuminated books as Oxford, Cambridge yet possesses many hundreds of volumes which illustrate the development of this branch of Christian Art at every stage of its growth. It is my hope that at some time I may be able to examine the whole number of illuminated MSS. in Cambridge. The work is not of impossible dimensions, and it is worth doing. It brings us into contact with numberless quaint and beautiful creations, and shews us perhaps more clearly than any other study, how people conceived of the things which they held highest—whence those conceptions were drawn, and how deeply they entered into the daily life and thought of a time which is perhaps more obscure to us than the remoter age of Pericles or of Augustus.

## APPENDIX.

VERSES FROM THE CLOISTER WINDOWS OF  
ST ALBAN'S ABBEY.

FROM Laud MSS. 697 (in the Bodleian), cent. xv., xvi, *chart.* in vellum wrapper, of miscellaneous contents. This item has been printed in Dugdale's *Monasticon*, ii. 246. I have expanded the contractions, but preserved the spelling. Words or letters in square brackets are left out in the MS. f. 26.

hic subscribuntur metra illa omnia que ponuntur in claustro monasterii sancti Albani in fenestris pro clariori historiarum intelligencia possidenda.

## I.

Sara licet vetula pregnans hic stat patriarcha.	}	Conception of Isaac.
pregnans virgo pia stat et hic cum prole Maria.		Conception of Christ.
Anna diu hic sterilis potitur <sup>1</sup> flendo Samuelia.		Conception of Samuel.

<sup>1</sup> *fe fit* MS. *se fit Mon.*

## II.

hic muri Jericho flatu cecidere sonoro.	}	Fall of Jericho.
hic parit ut virgo templum pacis ruit ultro.		Fall of the temple of Peace at Rome.
hic tamen <sup>1</sup> Egipto simulacra ruunt quasi toto.		Fall of the Egyptian idols.

<sup>1</sup> *tm* MS. *omni Mon.*

## III.

hic aqua de silice, bibat ut plebs, defluit ecce.	}	The rock struck.
fons olei Rome, cibat ut populum, fluit hicque.		Spring of oil flows at Rome at Christ's birth.
hic stat vas et aque quod potum prestat Helie.		Elijah fed by an angel.

## IV.

hic Elyzeus aquas in dulces vertit amaras.	}	Waters of Jericho sweetened.
hic Ihesus in vinum metretas vertit aquarum.		Miracle of Cana.
hic Moises et aquas gustanti reddidit aptas.		Waters of Marah sweetened.

## V.

hic fons Nicopolis cunctis bene subuenit egria.	}	Fountain of Nicopolis.
fons sacer hic et aque bene mundat crimina queque.		Fountain of Bethesda (John v.).
morbos quoscunque piscina lauat Syloesque.		Fountain of Siloam (John ix.).

VI.

hic per contractum cadit Osa leuita retrorsum.	} Death of Uzzah.
egra Ihesum tetigit mulier: mox sana recessit.	
tangere dum voluit regi manus hioque stupecit.	
	} The woman with the issue healed.
	} Jeroboam's hand with- ed.

VII.

hic modo per Moysen mare diuiditur rubicun- dum.	} The Red Sea divided.
imperat hic Christus; sistit mare ventus et eius.	
Jordanis flumen hic diuiditur per Heliam.	
	} The storm stilled by Christ.
	} Elijah divides Jordan.

VIII.

hic mare diuisum Moyses intrat gradiendum.	} Moses enters the Red Sea.
hic supraque mare Christus Petrus ambu- lat atque.	
hic intrat Pharaon, rediit mare, tingitur <sup>1</sup> ergo.	
	} Christ and Peter walk on the sea.
	} Pharaoh drowned.

<sup>1</sup> tangitur MS.

IX.

hic dum Susanna fert, casta probatur <sup>1</sup> , Osanna.	} Susanna acquitted. <i>The verse is corrupt.</i>
hic accusata stat adultera saluificata.	
hic mandatque dari prolem Salomon meretrici.	
	} The Woman taken in adultery.
	} Judgment of Solomon.

<sup>1</sup> or ? paratur in MS.

X.

hic per collirium Raphael sanat ecce Tobiam.	} Tobit's blindness healed.
per sputamque lutum curat Ihesus hic quoque <sup>1</sup> cecum.	
perque oleumque merum [curat] Samarita plagatum.	
	} The man born blind healed.
	} The Samaritan tends the traveller.

<sup>1</sup> et MS.

XI.

fol. 26 *verso*.

dum parat ipse patri Jacob escas complacet illi,	} Jacob blessed by Isaac.
dum lux fit veluti placuit Ihesus ac bene patri,	
dumque Iosep refecit <sup>1</sup> patrem pater ac benedixit.	
	} The Transfiguration.
	} Joseph blessed by Jacob.

<sup>1</sup> refecit MS.



## XII.

filius hic vidue prece rursus viuit Helie.	} Raising of the widow's son by Elijah.
alter et hic obiit, Christo danteque reuixit.	
tercius hic stratus Eliseo statque leuatus.	
	} Raising of the widow's son at Nain.
	} Raising of the Shunammite's son.

## XIII.

terret per tonitrum populum deus hic inimicum.	} Plague of hail (?).
terret et hic homines Ihesus hunc captare volentes.	
terret et hic plebem regem deus ac Pharaonem.	
	} The soldiers fall backwards (John xviii.).
	} Plague of darkness (?).

## XIV.

dum rogitat <sup>1</sup> Iosue, stat pausans solque sororque.	} Sun and moon stand still.
dumque Ihesus patitur soror obstat, sol tenebratur.	
dum rex fert signum se traxit solque retrorsum.	
	} Eclipse at the crucifixion.
	} Sun goes back on the dial of Ahaz.

<sup>1</sup> cogitat MS.

## XV.

fictores Josue fuerant hic Gabaonite.	} Gibeonites and Joshua.
hic Christus Cleophe se finxit longius ira.	
hic et Achis regi fictu placuit Dauit uti.	
	} Journey to Emmaus.
	} David feigns madness.

## XVI.

Ydola consuluit Occosias rexque recessit.	} Ahaziah consults Baalzebub (2 K. i.).
Christum percoluit Abagarus rexque reuixit.	
vitam dum fleuit Ezechias rexque redemit.	
	} Abgarus sends a letter to Christ.
	} Hezekiah's life prolonged.

## XVII.

stirpibus esca datur celi que manna vocatur.	} The Manna.
hic sedet in cena cum Christo plebs duodena.	
Melchisedec Abrahe panem vinum dedit ecce.	
	} The Last Supper.
	} Melchizedek and Abraham.

## XVIII.

dum cetheraque Dauit [canit], ictu pene peremit.	} Saul throws a javelin at David.
per pactum signum studet hic fraus perdere Christum.	
basia perque doli fert Amasa vulnera fati.	
	} The kiss of Judas.
	} Joab kisses Amasa.

XIX.

Samson cecatus stat et hic male ludificatus.	} Samson mocked.
hic illudebat Christo plebs ac feriebat.	
hic subsannatum tulit Vr plebisque [sc]reatum.	
	} Christ mocked.
	} Hur spat upon by the Jews.

XX.

jurgia sponsarum fert Lamech, verber et harum.	} Lamech mocked by his wives.
ecce flagellatur, orbs per quem saluificatur.	
hic Achior vinclis male mulcatur <sup>1</sup> que flagellis.	
	} Scourging of Christ.
	} Achior bound & beaten by Holofernes (Judith vi. 13).

<sup>1</sup> multatur MS.

XXI.

hic probroque graui redeunt a principe missi.	} David's messengers mocked by Hanun.
hic a plebe Ihesus illuditur, est quoque laesus.	
hic exprobratur Danit a Semeyque grauatur.	
	} Ecce Homo (?).
	} David mocked by Shimei.

XXII.

fol. 27.	
hicque ferunt alii quo vita solet recreari.	} The spies bring grapes from Eshcol, or, Barzillai brings food to David.
hic Christusque crucem, daret ut vitamque salutem.	
hic Ysaac ligna fert, fiat ut hostia digna.	
	} Christ bears the Cross.
	} Isaac carrying the wood for the sacrifice.

XXIII.

hicque per insidias lapidatus erat Jeremias.	} Jeremiah stoned.
hic clauisque Ihesus jacet in ligno crucifixus.	
hic serra <sup>1</sup> cecidit Isaias ac requieuit.	
	} Christ nailed to the Cross.
	} Isaiah sawn in sunder.

<sup>1</sup> sarra MS.

XXIV.

dirutus ac elephas, agat ut bene prolia Judas.	} Eleazar kills the elephant (1 Macc. vi. 46).
confoesus que [deus] ut homo sit viuificatus.	
Absolon est stratus, Davit ut sit saluificatus.	
	} Christ's side pierced.
	} Absalom pierced with darts.

## XXV.

hicque Josep cesum credens Jacob ingemit ipsum.	}	Jacob bewails Joseph.
hicque sinu natum planxit virgo cruciatum.		The Virgin bewails Christ.
occisum fientes Abel stant ecce parentes.		Adam and Eve bewail Abel.

## XXVI.

sic in cisterna Josep, ast fuit hec mora parua.	} Joseph in the pit.
Christus sic gelide fuit intra viscera terre.	
piscis erat Jonas trinis seu ventre diebus.	
	} The Entombment.
	} Jonah swallowed up by the fish.

## XXVII.

sicque Jonas ceti rediit de ventre marini.	}	Jonah cast up.
clauso sic saxo prodit Ihesus e monumento.		The Resurrection.
urbe velud clausa Sampson perfregit ad extra.		Samson and the gates of Gaza.

## XXVIII.

saluus et a morsu Daniel rapidoque voratu.	}	Daniel in the lions' den.
sic Stigis a facula stat Adam bene saluus et Eva.		The Harrowing of Hell.
a flamma pueri seu <sup>1</sup> sunt hic saluificati.		The three children in the furnace.

<sup>1</sup> bis in MS.

## XXIX.

hicque rubo dominus focus apparet velut ardens.	}	Moses at the burning bush.
apparetque pie Ihesus hic surgendo Marie.		Christ appears to the Virgin.
hic Abrahe trinus apparet sed deus vnus.		Abraham and the three angels.

## XXX.

hic et translatus est Ennoc et veneratus.	}	Translation of Enoch.
hic scandensque polum Ihesus accipit a patre regnum.		The Ascension of Christ.
hic curru clausum petit Helias paradisum.		Translation of Elijah.

## XXXI.

ars noua scribendi datur hic, noua lex regerendi.	}	Giving of the Law.
ad fandum varijs datur hic noua gracia linguis.		Descent of the Holy Ghost.
linguarum prima fuit hic diuisio facta.		Confusion of Tongues.

XXXII.

hic unum saluat, hic alterum Pharaon dam-	} Pharaoh decrees the massacre of the male children (!).
pnat.	
dat Ihesus hic dignis plaudenda, dolenda	} The Last Judgment.
malignia.	
hic Nabugodonosor intus sedet agmina	} Nebuchadnezzar & his generals (Judith ii. 2).
censor.	

This series of verses is followed in the MS. by another, from the Library windows of the same monastery. These I reserve for a future occasion.

Few of the subjects enumerated in the Cloister-verses call for special remark. It has been already said that the series differs from both the *Speculum* and the *Biblia Pauperum*. I append some short explanations of the more obscure subjects.

ii. 2. *Fall of the Temple of Peace at Rome*. This prodigy is said to have attended the Birth of our Lord; in the *Legenda Aurea* (*de Nativ. Domini*), for instance, we are told that the Temple was built after a 12 years' peace at Rome, and that Apollo prophesied that it would last until a Virgin bore a son. The Romans accordingly inscribed over the door of it 'Templum Pacis eternum,' but it fell down on the night when Christ was born.

v. 1. *The Fountain of Nicopolis*. Matt. Paris, *Chron. Maj.* ii. 94 (Rolls Series), gives the clue to this. The spring alluded to is at Emmaus, otherwise called Nicopolis. Christ is said to have passed this fountain with His disciples and to have washed His feet there; whence the healing properties are derived. The account comes from William of Tyre, vii. 24. It is likely enough that the monks of St Albans owed the selection of this type to the work of their own chronicler.

xvi. 2. *Abgarus*. The point of resemblance is that in most versions of the Abgarus-story, the object of the celebrated letter of the Edessene king to our Lord is that he may be healed of a disease in his feet. Our Lord in His answer promises to send a disciple to effect the cure. Thaddaeus is the one eventually commissioned.

xix. 3. *Hur*. The legend in the *Bible Historial*, most likely our writer's source, is that Hur opposed the making of the golden calf. The Jews surrounded him and spat upon him till he died. This is no doubt a Jewish tradition, but I have not happened upon it in Jewish books. It is a type used in the *Speculum*. In St Mary's, Shrewsbury (N. aisle, near the west end), is a bit of xvith cent. German glass bearing the title of this subject "Hur sputis Hebreorum suffocatus, Mag(ister) hist(oriarum)"; but the picture is not there.

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Note to p. 49.

Since the above was written, I have had an opportunity of examining an apocalypse earlier than any known to me before. It is in the Stadtbibliothek at Treves (No. 31) and, as I have lately discovered, has been fully described by Dr Frimmel in a pamphlet, *Die Apokalypse in den Bilderhandschriften des Mittelalters*, Vienna, 1885. This MS., itself of cent. viii.—ix., is copied from a Roman book of cent. v. or vi., and proves the Italian origin of the whole cycle. There is another early copy at Bamberg.

MONDAY, *May 27th*, 1889.

Fortnightly Annual General Meeting. Professor Macalister,  
M.D., President, in the chair.

The following new members were elected :

Thomas Dinham Atkinson, Esq., Clare Villas.

Nigel Douglas Frith Pearce, M.A., Trinity College.

Sir James Henry Ramsay, Bart., Bamff House, Alyth,  
Perthshire.

Professor Stanford, Mus. Doc., Trinity College.

The following Officers were elected for the next academical  
year :

*President* : Professor T. McK. Hughes, F.R.S.

*Vice-President* : Professor A. Macalister, F.R.S.

*Treasurer* : W. M. Fawcett, M.A., F.S.A.

*Secretary* : Rev. S. S. Lewis, M.A., F.S.A.

*New Members of Council* :

Professor C. C. Babington, F.R.S.

F. C. Wace, M.A.

Rev. E. G. de Salis Wood, B.D.

F. J. H. Jenkinson, M.A.

*Auditors* : J. E. Foster, M.A.

R. Bowes, Esq.

The Annual Report was presented to the Society :

The Council has the pleasure of announcing that, though the past year has not been prolific in publications, the issue of No. XXIX. of our *Reports and Communications* (for 1885-1886) and *Alderman S. Newton's Diary* (1622-1717) may be expected before the end of the present term.

The *Registers of St Michael's Parish* and a short Calendar of the *Pedes Finium for Cambridgeshire* are in the Press, and will probably be issued to our Members before the end of this current year.

Eight members have retired from change of residence or other reasons, and the Society has lost seven by death : of these the most notable is the Rev. Churchill Babington, D.D., Honorary Fellow of St John's College : twice he had served on our Council (1860-1863 and 1865-1868); two Communications by him upon coins found in Cambridge appear in our second volume (pp. 1-5 : 235-238); but numismatics were only one of the many branches of Archaeology with which his acquaintance was both extensive and profound. He will probably be best remembered by his edition of the *Fragments of the Orations of Hyperides* and of *Aonio Paleario's* long-lost work; his contributions to Natural Science also are of permanent value.

Our other losses are the Mayor of Cambridge (Alderman Edward Bell); Mr Edmond Foster, long the Town-Clerk of Cambridge; the Rev. John Robb Bradstock, M.A., of Corpus Christi College; Allen Arthur Cooper, M.A., Fellow of the same College, who had already given promise of rare success as a historian; Mr Edward Towgood, who had done much for the lasting good of Sawston; and Professor William Wright, LL.D., one of the most distinguished Orientalists of the age.

Twenty-five new members have been elected, and the Society's roll now reckons 316 ordinary, 12 honorary, members.

Six General Meetings have been held, to which eighteen communications have been made by thirteen several members.

Last August a successful visit was made to Stamford, where the local antiquaries and our own member, the Rev. E. G. Wood, B.D. read papers of considerable value; on the 24th of this month our Society combined with the Essex Archaeological Society

in a visit to Bartlow and Hadstock, when Professor T. M<sup>c</sup>K. Hughes gave an accurate and highly interesting account of the tumuli known as the Bartlow Hills.

The following has been added to the list of Societies in union for the exchange of publications:

Société Archéologique de Constantine (*Algeria*).

The PRESIDENT delivered an address reviewing the Society's work during the past year.

Professor MIDDLETON made the following communication:

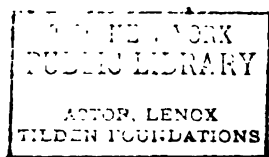
NOTES ON A BLUE-GLAZED OENOCHÖE OF PTOLEMAIC  
MANUFACTURE. (Plate XIII.)

THE glazed Oenochœ, which Mr S. S. Lewis kindly exhibits here this evening, is, with perhaps one or two exceptions, the finest and most interesting example of a very rare fabrique which has ever been discovered. Its special point of interest is, in the first place, the inscription which fixes its date within the years of Ptolemy IV.'s reign, B.C. 222—204; and secondly, its peculiar fabrique, combining Egyptian technique with purely Hellenic form. This beautiful vase, a wine-jug or Oenochœ, measuring 11½ inches high, is said to have been discovered at Curium on the south coast of Cyprus, but—like many other objects found in Cyprian tombs—it is clearly of Egyptian workmanship.

Like most of the pottery of Egypt, it is made of a very light coloured paste, formed of clay from the Nile Delta, mixed with a very large proportion of sand. The process of its manufacture seems to have been this. First of all the body of the vase was "thrown" on the potter's wheel, and then the spout and ears were shaped by hand.







The flat fluted handle and the various *emblemata* were formed separately in moulds, and applied while soft to the body of the vase and then fixed by luting before firing.

The *emblemata* consist of two Silenus or Satyr-masks, both formed in the same mould, and applied, one at the bottom, the other at the top of the handle, and also wreaths of leaves looped round the vase. These festoons are now missing, but their form is visible on the surface of the vase.

Next came the first firing, which fixed the handle and the *emblemata* in their places. After this the potter cut the inscription, incising it deeply with a sharp tool, a rather difficult process on the hard gritty clay.

Then came the application of the blue glaze, which is simply a glass made of sand, alkali from the Natron desert, and lime, the colouring matter being an oxide or carbonate of copper.

All these materials were finely ground with water to the consistency of cream: the vase was dipped in the mixture and then fired a second time at a high temperature.

The use of this brilliant blue glaze (κύανος) is peculiar to Egypt; it is used very largely to cover the Osiris-Mummy figures which are found in large quantities in the Egyptian tombs of many different dynasties, and for countless other purposes. Glazes in the true sense of the word were not used on Greek pottery, and enamels very rarely: the chief distinction between these two substances is that a glaze is a transparent coating, and an enamel an opaque one. Both are equally of a vitreous nature.

The final process applied to this Oenochöe (judging from the analogy of other specimens of this ware) was the application of gold leaf to the masks and festoons—i.e. to all the ornament in relief. As this gilding was applied after the final firing, it was insecurely fixed, and has in this case wholly perished.

The chief reason why the Greeks did not make glazed

pottery is a practical one: the clay they used was what potters now call a "fat clay;" that is, it contained very little silica. This kind of clay is smooth and soft, very plastic on the wheel, and can be moulded with ease into almost any shape. Thus the Greek potters were able to mould vases of very beautiful forms of the thinnest possible substance. "Fat clays" have however one drawback, they cannot retain a vitreous coating or glaze. For this purpose a "lean clay" is needed, which contains a large proportion of silica. The siliceous glaze combines, during the firing, with the silica in the "lean clay," and thus a vitreous coating is produced which adheres closely to the pottery; whereas in the case of a "fat clay" the glaze would flake off as the vessel cools. "Lean clays" are not nearly so plastic and pleasant to work as the "fat clays," and thus Egyptian pottery is usually clumsy in body, and far less graceful and varied in form than that of the Greeks. In some cases the mummy statuettes, covered with a brilliant blue glaze, are composed principally of sand; having only enough clay added to them to enable the potter to mould the figure into form. Some of these figures which have been fired at a very high temperature are vitrified not only on the surface, but all through the statuette, and thus have become solid masses of enamel rather than clay.

Vases of this special fabrique appear to have only been manufactured in Egypt during the reigns of a few sovereigns of the Lagidae family.

The most remarkable known example was found at Benghazi in the Cyrenaica, which, together with Phoenicia and Cyprus, for many years formed part of the Ptolemaic dominions. It is an Oenochœ of similar shape and size to that now exhibited, and is inscribed in the same way, under the blue glaze, with the name of Queen Berenice, the sister and wife of Ptolemy III. (Euergetes) 246—222 B.C., ΒΕΡΕΝΙΚΗΣ ΒΑΣΙΛΙCΚΗΣ ΑΓΑΘΗΣ ΤΥΧΗΣ.

As eponymous founder of the city of Berenice (the modern Benghazi) she is deified as "the Good Fortune" of the city.

The *emblemata* on this vase consist of a standing figure of the deified Queen, holding a cornu-copiae, and pouring from a patera a libation upon an altar, which is inscribed  $\theta\epsilon\omega\upsilon\upsilon\ \epsilon\upsilon\epsilon\rho\epsilon\tau\omega\upsilon\upsilon$ , i.e. "the Altar of the deified benefactors," a title conferred on various members of the family of Lagidae. On the other side of the figure of the Queen-goddess is a tall hippodrome *meta*, enriched with garlands of flowers—probably having reference to the sacred contests which were usually held at the founding of a new city.

The *emblemata* were wholly gilt, and a good deal of the gold still remains.

Ptolemy Evergetes conquered the Seleucidae and became master of the Cyrenaica in the year 239—238 B.C.; so this Oenochöe is probably a few years later than that date. It passed into the collection of M. Beulé soon after its discovery, and is described by him in the *Journal des Savants*, 1862, p. 162.

Less important examples of this fabrique in the Berlin and Louvre Museums are inscribed with the names of other members of the Lagidae dynasty, namely Arsinoë, wife of Ptolemy II., 285—247 B.C., and Cleopatra, wife of Ptolemy VI., 181—146 B.C.

Some smaller uninscribed specimens are to be seen in the British Museum—e.g. a cup from Naucratis and an *alabastron* from Tel-el-yahoudeh, in the Egyptian Delta: others were found in various tombs in Cyprus. Since writing this I have heard that Mr Budge has recently secured for the British Museum some fine examples of this Ptolemaic pottery with incised inscriptions.

Returning to Mr Lewis' vase, the incised inscription is  $\beta\alpha\varsigma\iota\lambda\epsilon\omega\varsigma\ \pi\tau\omicron\lambda\epsilon\mu\alpha\iota\omicron\upsilon\ \phi\iota\lambda\omicron\pi\alpha\tau\omicron\rho\omicron\varsigma$ —"the vase of the King Ptolemy Philopator," at least so I think it must be interpreted. This form of vase-inscription is quite abnormal, as it is not

usual to put the owner's name on Greek or Egyptian pottery. The nearest thing to it is a class of incised inscriptions, scratched on early pottery from the *temeni* of various temples at Naucratis, dating from the 7th and 6th centuries B.C. These vases were in many cases marked as belonging to certain temples by scratching on them the word "I am," followed by the name of the deity in the possessive case; e.g.

ΑΠΟΛΛΩΝΟΣ ΕΜΙ,

"I am [the cup] of Apollo."

Legends on coins of the Ptolemies and other kings are similar in form to the inscription on Mr Lewis' vase: e.g. a fine gold Octodrachm of Ptolemy IV., the owner of this vase, struck in Cyprus, has the legend ΠΤΟΛΕΜΑΙΟΥ ΦΙΛΟΠΑΤΟΡΟΣ, some word for "coin" or "money" being understood.

From the palaeographical point of view the vase inscription is peculiar from its semi-cursive, semi-lapidary form. The round sigma (C for Σ) is used, while on Ptolemaic coins the older form always occurs.

The cursive ω is used for Ω, and the rounded ε, with the central stroke separated from the curve. The alpha in two instances is peculiar, being open at the top: the other characters are of the usual lapidary type; so the whole inscription comes midway between the papyrus and other pen-written types and those on coins and marbles of the Ptolemaic period.

In Crete the C for Σ occurs very early, e.g. on a coin of Gortyna of the 7th or 6th century B.C.; but in other places it is not used, except in cursive writing, till considerably later than the date of this vase.

Mr M. R. JAMES read a second part of his paper "ON FINE ART AS APPLIED TO THE ILLUSTRATION OF THE BIBLE," etc. This has been printed with the paper read 13 May (see above, pp. 31-69).

# LIST OF PRESENTS

RECEIVED DURING THE YEAR ENDING

MAY 27, 1889,

AND

TREASURER'S REPORT.

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## BOOKS.

**A. From various donors :**

**From T. Milbourn, Esq.:**

Notes on the History of Royston.

**From Lieut-General Pitt-Rivers :**

Excavations in Cranbourne Chase, Vol. II.

**From T. J. de Mazinghi, M.A.:**

Memoir on Stafford Castle and Manor.

**From the Editor :**

The Reliquary, Vol. III, Nos. 1, 2.

**From the Rev. E. J. Bryce (Author):**

A Memorial of the Cambridge Camden Society.

**From H. Phillips, Ph.D. of Philadelphia, U.S.A.:**

First Contribution to the Study of Folk-lore of Philadelphia.

Account of Banquet to Commemorate framing and signing Constitution of U.S.A.

Supplementary Report of Committee appointed to consider an International Language.

**From H. E. Norris, Esq.:**

Wyton and its Church.

**From Professor Browne, B.D.:**

Syllabus and Illustrations for the Disney Lectures, Lent Term, 1889.

**From the Republic of Costa Rica:**

Three pamphlets on the case of the Republic of Nicaragua.

**B. From Societies, etc. in union for the exchange of publications :**

1. The Society of Antiquaries of London (W. H. St J. Hope, Esq., M.A., *Assistant Secretary*, Burlington House, London, W.):

Proceedings, Vol. XII, Nos. 1, 2.

2. The Royal Archaeological Institute of Great Britain and Ireland (R. H. GOSSELIN, Esq., *Secretary*, Oxford Mansions, Oxford Street, London, W.):  
The Archaeological Journal (Vol. XLIV) Nos. 177, 178, 179, 180.
3. The St Paul's Ecclesiological Society (*Hon. Secretary*, E. J. WELLS, Esq., Sandown House, Mallinson Road, Wandsworth Common, S.W.):  
Transactions, Vol. II, Part 3.
4. The Oxford Architectural and Historical Society (*Hon. Secretary*, F. S. PULLING, Esq., M.A., 69 Walton Street, Oxford):  
Nothing received this year.
5. The Norfolk and Norwich Archaeological Society (*Hon. Secretary*, R. FITCH, Esq., Norwich):  
Norfolk Archaeology, Vol. XI, Part 1.
6. The Suffolk Institute of Archaeology and Natural History (*Hon. Secretary*, Rev. F. HASLEWOOD, M.A., St Matthew's Rectory, Ipswich):  
Nothing received this year.
7. The Essex Archaeological Society (*Hon. Secretary*, H. W. KING, Esq., Leigh Hill, Leigh, Essex):  
Transactions of the Society, Vol. III, part 4.
8. The Kent Archaeological Society (*Hon. Secretary*, Rev. Canon W. A. SCOTT ROBERTSON, M.A., Throwley Vicarage, Faversham):  
Nothing received this year.
9. The Sussex Archaeological Society (*Hon. Librarian*, R. CROSSEY, Esq., Lewes):  
Sussex Archaeological Collections, Vol. XXXVI.
10. The Exeter Diocesan Architectural Society (*Curator*, P. B. HAYWARD, Esq., Cathedral Yard, Exeter):  
Nothing received this year.
11. The Leicestershire Architectural and Archaeological Society (*Hon. Secretary*, W. F. FREER, Esq., Stoneygate, Leicester):  
Transactions, Vol. VI, Part 5.
12. The Associated Architectural Societies of Lincoln, York, Bedford, Leicester, etc. (*General Secretary*, Rev. Canon G. T. HARVEY, Vicar's Court, Lincoln):  
Reports and Papers read during the year 1887.

13. The Historic Society of Lancashire and Cheshire (*Hon. Curator*,  
Rev. J. MANSELL, 12 Kremlin Drive, Liverpool):  
Transactions for 1884.
14. The Liverpool Numismatic Society:  
Nothing received this year.
15. The Society of Antiquaries of Newcastle-upon-Tyne (*Secretary*,  
R. BLAIR, Esq., The Castle, Newcastle-upon-Tyne):  
Archæologia Aeliana, Vol. XII (new series), No. 3; Vol. XIII, No. 1;  
Vol. XIV, No. 1.  
Proceedings, Vol. III, Nos. 27—45; Vol. IV, Parts 1, 2, 3, 4.
16. The Cambrian Archaeological Association (*Secretary*, Rev. R. TREVOR  
OWEN, M.A., Llangedwyn, Oswestry):  
Archæologia Cambrensis (Fifth Series), Nos. 18, 19, 20, 21, 22.
17. The Powys-Land Club (*Hon. Secretary*, M. C. JONES, Esq., F.S.A.,  
Gungrog, Welshpool):  
Montgomeryshire Collections, Vol. XXII, Parts 2, 3; Vol. XXIII,  
Part 1.
18. The Derbyshire Archaeological and Natural History Association  
(*Hon. Secretary*, ARTHUR COX, Esq., Mill Hill, Derby):  
Journal of the Society, Vol. XI.
19. The Royal Historical and Archaeological Association of Ireland (*Hon.*  
*Secretary*, J. G. ROBERTSON, Esq., Kilkenny):  
Journal of the Association (Vol. VIII), Nos. 75, 76, 77.
20. La Société Nationale des Antiquaires de France (*Archiviste*, M. Pol.  
NICARD, Musée de Louvre, Paris):  
Bulletin de la Société, 1887.
21. The Norwegian Archaeological Society (Antiquar N. NICOLAYSEN,  
*Sekretær*, Kristiania):  
Nothing received this year.
22. Bibliothèque de l'Université Royale de Norvège à Christiania (*Biblio-*  
*thécaire*, A. C. DROLSUM):  
Sundry publications.
23. La Commission Impériale Archéologique de la Russie (*Secrétaire*, M.  
TIESSENHAUSEN, à l'Hermitage, Pétersbourg):  
Antiquités Sibériennes, Vol. I, Part 1.



24. Ἡ ἐν Ἀθήναις Ἀρχαιολογικὴ Ἑταιρία (MR ET. A. COUMANOUDIS, γραμματεὺς, Athens):  
     Ἐφημερίς Ἀρχαιολογική, Vol. III, 1887, Parts 2, 3, 4.  
     Πρακτικὰ τῆς Ἑταιρίας, 1886, 1887.
25. The Peabody Museum, Cambridge, Massachusetts, U.S.A. (F. W. PUTNAM, Esq., *Curator*):  
     Annual Reports, XVIII, XIX.  
     Archaeological and Ethnological Papers, Vol. I, No. 1.  
     Twenty-second Report of the Trustees.
26. The Smithsonian Institution, Washington, U.S.A. (SPENCER F. BAIRD, Esq., *Secretary*):  
     Nothing received this year.
27. The Numismatic and Antiquarian Society of Philadelphia (H. PHILLIPS, Jun., Esq., Ph.D., *Corresponding Secretary and Treasurer*, 320 South Eleventh Street, Philadelphia, Pa., U.S.A.):  
     Nothing received this year.
28. The Archaeological Institute of America (*Secretary*, E. H. GREENLEAF, Esq., Museum of Fine Arts, Boston, Massachusetts, U.S.):  
     Nothing received this year.
29. The Bureau of Ethnology, Washington (W. J. HOFFMANN, Esq., M.D., *Secretary*):  
     Nothing received this year.
30. The Davenport Academy of Natural Sciences (W. H. PRATT, Esq., *Corresponding Secretary and Curator*, Davenport, Iowa, U.S.A.):  
     Nothing received this year.
31. La Société Jersiaise (*Secretary*, M. EUGÈNE DUPREY, Queen Street, St Helier, Jersey):  
     Treizième Bulletin Annuel (1887).
32. The London and Middlesex Archaeological Society (JOHN E. PRICE, Esq., *Secretary*, 27 Bedford Place, Russell Square, London, W.C.):  
     Nothing received this year.
33. The Surrey Archaeological Society (THOMAS MILBOURN, Esq., *Hon. Sec.*, 8 Dane's Inn, London, W.C.):  
     Nothing received this year.
34. The Somersetshire Archaeological and Natural History Society (J. A. TURNER, Esq., *Curator*, The Castle, Taunton):  
     Nothing received this year.

35. Verein für Thüringische Geschichte und Altertumskunde (*President*,  
Dr DIETRICH SCHÄFER, Jena):  
Zeitschrift des Vereins, Band VI, Heft. 1, 2.  
Thüringische Geschichtsquellen (neue Folge), Band III.
36. American Antiquarian Society: (*Librarian*, E. M. BARTON, Esq.,  
Worcester, Massachusetts, U.S.A.):  
Nothing received this year.
37. The Johns Hopkins University (N. MURRAY, Esq. *Secretary of the*  
*Publication Agency*, Baltimore, Maryland):  
University Studies in Historical and Political Science (Sixth Series);  
Do. , Seventh Series.  
History of Cooperation in the United States.
38. Die Historische Gesellschaft für die Provinz Posen (Dr EHRENBURG,  
*Sekretar*, Posen, North Germany).  
Nothing received this year.
39. The British and American Archaeological Society of Rome (*Secretary*,  
The Hon. A. J. STRUTT, 76 Via della Croce, Rome).  
Journal of the Society, Vol. I, No. 4.
40. The Architectural, Archaeological, and Historic Society of Chester  
(*Honorary Secretary*, T. HUGHES, Esq., F.S.A., The Groves, Chester):  
[Nov. 2, 1886.]  
Journal (New Series), Vol. I.
41. Clifton Antiquarian Club (*Honorary Secretary*, A. E. HUDD, Esq.,  
94 Pembroke Road, Clifton: [Nov. 2, 1886.]  
Proceedings, Vol. I, Part 3.
42. The British Archaeological Association (E. P. LOFTUS BROCK, Esq.  
*Hon. Secretary*): [December 8, 1887.]  
Journal, Vol. XLIV, Parts 2, 3; Vol. XLV, Part 1.
43. The Architectural and Archaeological Society of St Alban's (The Rev.  
Canon DAVYS, M.A., *Hon. Secretary*): [March 5, 1888.]  
Transactions for 1887.
44. The Folk-lore Society (J. J. Foster, Esq. *Secretary*, 36 Alma Sq., St  
John's Wood, N.W.): [May 21, 1888.]  
Nothing received this year.
45. The Cambridge University Association of Brass Collectors:  
Nothing received this year.

The Wyoming Historical and Geological Society:

Proceedings and Collections, Vol. II, Part 2; Vol. III.

C. A. S. Comm. Vol. VII.

# SUMMARY OF ACCOUNTS FOR THE YEAR ENDING 31 DECEMBER, 1888.

<i>Receipts.</i>			<i>Payments.</i>		
	£	s. d.		£	s. d.
Balance in hand, 31 Dec., 1887	.	505 18 7	Baron A. von Hügel, Curator of Museum	.	37 10 0
Annual subscriptions	.	294 0 0	University Press	.	159 19 0
Life Members' subscriptions	.	42 0 0	Mr A. Rogers, copying MSS.	.	12 15 6
By sale of Publications	.	10 4 0	Messrs Stearn : photographs	.	16 0 0
By Interest on G. E. R. Debenture Stock	.	13 12 3	Excavation of Saxon Cemetery	.	17 8 0
			Mr H. A. Chapman : attendance	.	2 10 0
			Ansell : cabinet-maker	.	25 0 0
			Bookbinder, bookseller, and stationer	.	5 14 5
			Subscription to <i>East Anglian</i>	.	0 5 0
			Petty cash, paid to Secretary	.	2 2 0
			Rattee and Kett : work at Barnwell Priory	.	100 0 0
			Purchase of £300, 4 p.c. G. E. R. Debenture Stock	379 0 0	
				768 3 11	
			Balance in bank	.	106 1 11
			" cash	.	1 9 0
				107 10 11	
				£885 14 10	

Examined and found correct, F. C. WACE } *Auditors.*  
 ROBERT BOWES }

13 April, 1889.

# COUNCIL.

May 27, 1889.

## President.

THOMAS McKENNY HUGHES, M.A., F.S.A., Clare College, *Woodwardian Professor.*

## Vice-Presidents.

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Rev. EDMUND GOUGH DE SALIS WOOD, B.D., Emmanuel College.

FRANCIS JOHN HENRY JENKINSON, M.A., Trinity College.

## Excursion-Secretary.

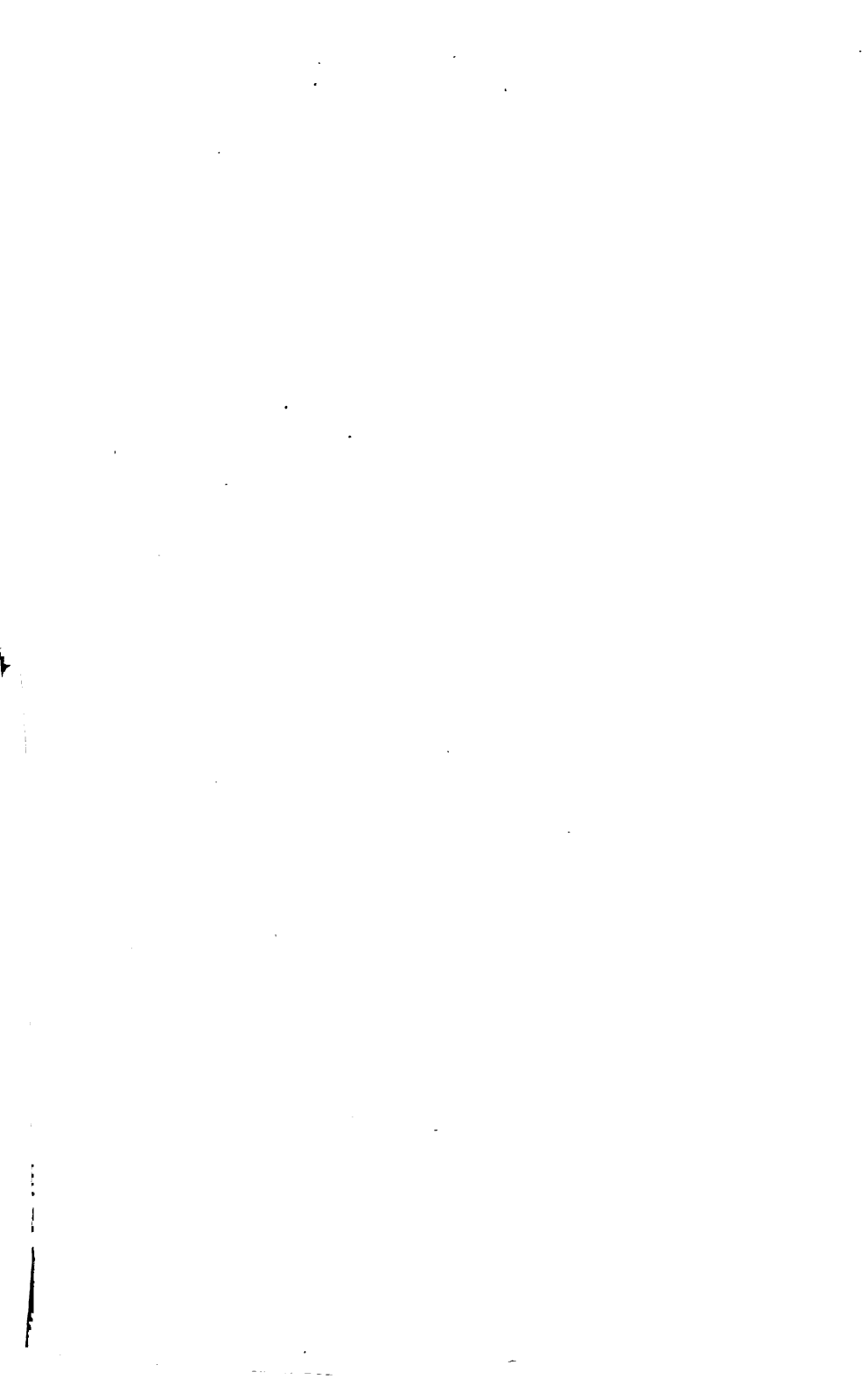
NORMAN CAPPER HARDCASTLE, M.A., LL.M.

## Auditors.

JOHN EDMUND FOSTER, M.A., Trinity College.

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VOL. VII, No. I.

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PROCEEDINGS

OF THE

Cambridge Antiquarian Society

OCTOBER 28, 1889, TO MAY 19, 1891.

WITH

Communications

MADE TO THE SOCIETY.

No. XXXII.

BEING No. 2 OF THE SEVENTH VOLUME.

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PROCEEDINGS  
OF THE  
**Cambridge Antiquarian Society;**  
WITH  
COMMUNICATIONS MADE TO THE SOCIETY.

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1889—1890.

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MONDAY, *October 28th*, 1889.

Professor Hughes, M.A., President, in the chair.

The following new members were elected :

Francis William Balls, Esq., The Grove, Meldreth.

Rev. Frank Robert Chapman, M.A., Oxon., Archdeacon  
of Sudbury.

Rev. Frederick Henry Chase, M.A., Christ's College.

Rev. James George Clark, M.A., Gonville and Caius  
College.

Rev. Paul Newbury Clark, King's College.

Edmund Herbert Grundy, Esq., Royston.

Daniel Gurteen, Junior, Esq., Haverhill.

Frederick Parlett Fisher Ransom, M.D., Chesterton.

George Buchan Shirres, M.A., Trinity Hall.

The newly re-elected PRESIDENT, on taking the Chair, delivered an inaugural address upon the scope and work of the Society, and mentioned several matters of detail that are under discussion.

This address was succeeded by three communications from Professor Browne :

I. ON A SCULPTURED STONE WITH A RUNIC  
INSCRIPTION FROM CHESHIRE<sup>1</sup>.

Professor BROWNE shewed a cast of a fragment of stone about 21 inches by 10, and 9 inches thick, with interlacing bands or serpents on its face and a considerable Runic inscription on one of its edges. A slight arcading on another edge shewed that the stone had lain flat, presumably as a grave-cover, with the runes in two horizontal rows along the edge at one side. The runes in the upper row are  $3\frac{1}{2}$  inches high, those in the lower  $2\frac{1}{2}$  inches. It is impossible to say how much beyond the fracture the runes extended. They are very bold and deep, and Mr Browne reads them as follows :

f o l c æ a r æ r d o n b e c . .

. . b i d d a t h f o t e æ t h e l m u n . . .

The *b* in the lower line appears to be a *w*, but shews clear signs of having been meant for *b* ; the *t* in the same line Mr Browne takes to be cut in mistake for a very different rune, *r*. Taking one of the runic inscriptions on the sepulchral stones at Thornhill, near Dewsbury, as a guide (Gilsuith araerde . . . becu . . . . gebiddath thaer saule), he read

*Folcæ arærdon becu . . . .*

. . . . biddath fore Æthelmund (or Æthelmunde).

<sup>1</sup> This paper was first read at the Annual Meeting of the Archæological Institute at Norwich, 8 August, 1889. It is printed at length, with a figure of the stone, in *The Archæological Journal*, Vol. XLVI, pp. 395—399.

"The people erected a memorial . . . Pray for Æthelmund." Dr Skeat had informed him that *Folcæ* was not known as a plural of *Folc*; but Professor Stephens of Copenhagen thought that *æ* was very likely, being found among the numerous vowel terminations of neuter plurals in Old Northern English, *folco* occurring in the glosses in the Durham Ritual and the Gospel of St Matthew.

The stone was part of the building materials of a little church at Upton in Wirral, near Birkenhead, taken down in 1887. The church was built on that site in 1813, the materials used coming from the original church of Overchurch which was blown down about that time. Overchurch is not far from West Kirby in Wirral, where there are several very curious sculptured stones of early type. The materials of the little church were purchased by Mr T. Webster, of Leasowe Bank, near Birkenhead, and he found this stone among them. Mr Browne had obtained from Mr Webster permission to have a cast taken which he might present to the Museum of Archæology, and when the cast was taken Mr Webster generously presented it to him, and another to the Dean of Chester who accompanied him on his visit to the stone. The inscription had been previously read

f o l c w a r a r d o n   b e c . . . .

.. w i d d e a t h f o t e   a t h e a m u n . . .

and was supposed to commemorate *Folcwar*, who was honoured (*arodon*) by a memorial, having been death-struck (*death-fote*) by guile (*inwid*) in spite of oath (*athe*), and thus kept in mind (*amunan*).

## II. ON A SCULPTURED STONE WITH AN OGAM INSCRIPTION.

Professor BROWNE shewed a fragment of a sculptured stone with an Ogam inscription which had been lent to him by Dr Alexander Laing of Newburgh-on-Tay for the purpose of having a cast made to be presented to the Museum of Archæology. It is remarkable in having the Ogams cut with the greatest care and regularity on a broad band in high relief running along the centre of the stone, and the Ogams are tied. This makes it probable that the stone is comparatively late. The remains of raised ornament shew that the stone has been sculptured with figures of horses, &c. of the bold type found on the best of the Pictish stones. In an Ogam inscription everything depends on the direction in which it is to be read, and the one complete hoof of a horse left on the stone fortunately helps to shew the direction in this case. There are only three letters left. If the inscription was horizontal, they are *i m n*; if vertical, they may be *i m n* or *q m i*, probably the latter. The Ogam here read as *n* or *q* is inclined at an acute angle to the main stem and yet does not run through the central line, thus introducing a special difficulty and causing some uncertainty. The stone was found on one of the most interesting of the Pictish sites, in the church-yard at Abernethy. Mr Browne shewed outlined rubbings of the other of the Fifeshire Ogam inscriptions, which is also on a "Pictish" sculptured stone, and the Ogams at Newton and Aboyne, the latter reading *neahhtla robbait ceanneff maqqoi taluorrh*, an inscription specially interesting from its having so many examples of the rare Ogam *h*. All of these are very much ruder than the Abernethy Ogams.

### III. ON A STONE BELIEVED TO BE THE OLD ALTAR-SLAB OF THE CHURCH OF ST BENEDICT, CAMBRIDGE<sup>1</sup>.

When St Benet's Church was restored in 1873—74, a stone believed to be the old altar-slab was found in the floor of the chancel, in two halves, which were afterwards lost sight of. In the course of the present summer the organ was being moved, and in the floor beneath it a slab of Sussex marble was found, 34 in. by 30 in., with two early crosses (*pattée*) and a portion of a third cross, all flush with the surface and marked out by rude incisions, giving the effect of a cross in a circle (fig. 1). One of

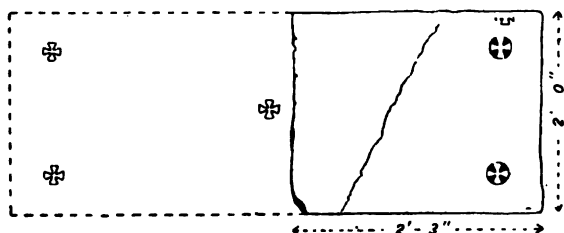


FIG. 1. Altar-slab of St Benedict's Church.

the crosses is in one corner, another near the other corner on the same side, and the portion of a cross is between the latter and the edge, where the stone seems to have been broken in two. Supposing that the rest of this cross was hidden by cement, Mr Browne suggested as a possible explanation that the usual five crosses were in this case in unusual positions, being disposed in a straight line near the front of the slab, one in each corner, one in the middle, and the other two on either side the central cross and near it. But Professor Middleton had pointed out to him that the portion of a cross had apparently never been completed, so that it was probable that this was the end, and

<sup>1</sup> See also *The Antiquary*, N. S., Vol. I, 1890, p. 2.

not the front edge of the slab, and the unfinished cross had come too near the wall, or the super-altar, and had been replaced by one 6 in. further forward.

Dr Westcott had discovered that in the case of one of the crosses the spaces between the arms were inlaid with something of a darker colour, of the character of cement (fig. 2). The other

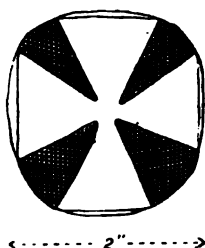


FIG. 2. One of the crosses on the slab.

had no doubt been similarly treated. Mr Browne believed that the form of the cross and the other indications were consistent with the idea that this may have been the original *mensa* of the altar in the Romanesque eastward *porticus*, or rectangular apse, of the church of St Benedict when first built. He mentioned two examples he had found in Switzerland last year of an arrangement differing from that usually noticed in altar-slabs with crosses. At Romainmotier, a very large church probably of the 9th century, where in 1537 the Bernese committed sacrilegious ravages, the images being burned and the altars *desrochés*, so that the Prior Théodule de Ride died of chagrin, one of the old altar-slabs survived the process and is now used as a communion-table by the Swiss. It is 6 ft. long and nearly 3 ft. broad. The ancient crosses have been carefully erased by re-dressing the marble, except one in one corner and another which is central so far as the length of the stone is concerned, but only 10½ inches from the front. On the very ancient altar-slab at Coire, only two crosses are to be seen, one about the

middle of each end, the other three being covered by the present large super-altar; an interesting evidence that the celebrant formerly faced westward and used only the eastward half of the altar. The five crosses in these cases were placed symmetrically at the corners and centre, not of the whole slab, but of the part actually used.

Mr Browne expressed some doubt whether the symbolism of the "five wounds" had anything to do with the original practice of cutting five crosses on altar-slabs. In the pontifical of Ecgberht, Archbishop of York in Bede's time, the bishop was to make a cross with his finger dipped in the hallowed water on the four *cornua* of the altar. He was then to pour oil on the altar, make a cross in the middle and at the four *cornua*, and proceed round the walls of the church making crosses with his thumb with the chrism. Whatever symbolism there was in the one case, there would seem to be in the other. And the surface of the altar thus crossed was not to remain visible. The relics were brought, a veil was stretched between the bishop and the people, he made a cross within the *confessio* and at the four corners, put into the *confessio* three portions of the consecrated Host, three pieces of incense, and the relics, and then the *tabula* was laid on the altar, and one cross was made with chrism upon the *tabula*. Thus there is no mention of five crosses, even in chrism, on the *tabula*, which is our "altar-slab." *Tabulae* were in early times frequently portable and quite small, and in accordance with the artistic spirit and practice of the time they were in some cases naturally ornamented with a cross, dividing the field into four spaces; these spaces might naturally receive the ornament of a smaller cross. An examination of the portable altar found in St Cuthbert's tomb at Durham (6 inches by  $5\frac{1}{4}$ ) made it clear that in that case the central cross, of the same character as the great cross on the page at the commencement of St Matthew in the Lindisfarne Gospels, and as the crosses on some of the smallest of the Anglian and



Irish sepulchral stones, could not be meant for one of five crosses representing the "five wounds." He thought the reason for placing the five crosses on the front half of the slab, instead of symmetrically on the slab as a whole, was perhaps that the crosses marked the points at which incense was burned at the consecration of the altar; and that the crosses on altar-slabs originally were cognate with the dedication crosses on the walls of churches, which marked the places where the anointing oil was applied at the consecration of the church.

Professor MIDDLETON agreed in the opinion expressed of the early character of the stone and its crosses, and remarked that though inlaying was not unusual on altars in Italy, this was the only example that he knew in England.

Mr LANG (Vicar of St Benet's parish) begged leave to thank Professors Browne and Middleton for the interest they had shewn in the altar-slab, and promised that the greatest care should be taken of it, and of the other half, if it should fortunately be found.

Professor MIDDLETON made a short communication on the House of the Veysy family, and had intended to write a fuller account of this interesting building, but finding that Mr T. D. Atkinson, who had made the excellent set of drawings which are here reproduced, really knew more about the subject than he did, Professor Middleton was very glad to transfer to him the task of writing the description of the house. Thus it happens that both the following paper and its illustrations are wholly the work of Mr Atkinson.

Mr J. W. CLARK, in proposing a vote of thanks to Professor Middleton, quoted the contemporary fire-place which had been recently brought to light in the Master's Lodge at Christ's College (*Communications*, vi. 374).

The Treasurer (W. M. FAWCETT, M.A.) mentioned that, although he did not think that any of the family of Veysy remained in Cambridge, the name was a well-known one in Huntingdon, and possibly they were of the same stock. He also mentioned that in the old Manor House at Haslingfield there was a chimney-piece of similar character, only simpler. This example is now covered by a modern chimney-piece. He seconded the vote of thanks to Professor Middleton.

### ON THE HOUSE OF THE VEYSY FAMILY IN CAMBRIDGE.

IN October, 1889, a house standing at the south-east corner of the Market Place was pulled down. It was known that part of it dated from the sixteenth century, but it was not until the work of destruction had begun, and the plaster and panelling were removed, that it was seen that the whole house was of that period. It was presently discovered, from the inscriptions on the stone mantel-pieces, that the house had been built by one Veysy, a grocer, in 1538; and it was evident, from its dimensions, and the beauty of its decorations, that it had originally been a very magnificent work of art.

The accompanying plates (Plates XIV—XXV) are from drawings made by myself while the building was being pulled down. They shew all the work that then remained, and nothing more. The few restorations which I have attempted are all noted as such, and have been made only when the evidence did not admit of doubt. The plan of the cellars (Plate XIV) is of necessity inaccurate, as I had only partially measured them when I found, on returning to complete my work, that the floor above, loaded with tons of brick-rubbish, had fallen in. The following is the explanation of the shading<sup>1</sup> used in the plans:

Timber-work,	old :	black.
"	"	modern : white.
"	"	probably old, or restored from existing evidence :
		dotted.
Brick-work,	old :	light hatching.
"	"	modern : dark hatching.

I have been able to ascertain but little respecting the Veysys. The name frequently occurs in the accounts of the churchwardens of S. Mary the Great, but not in the Register of births, deaths, or marriages. Henry Veesy, "potecary," by will dated 15 April, 1503, bequeaths £5 to the building of the church<sup>2</sup>, and £10 to King's College, "for myne obitt yerely to be kept ther in." He had two sons, John and Henry. The former, evidently the elder, was elected churchwarden in 1531 and 1541. The initials, I. V, with a merchant's mark, on the fire-place dated 1538 (Plate xxv, fig. 1) evidently commemorate him. His will is dated 20 October, 1544, and he died soon afterwards, as appears from the accounts for 1544-45 :

<sup>1</sup> The shading does not distinguish between brick and stone except in the small scale plan and section of the windows on Plate xix.

<sup>2</sup> Notes on Great S. Mary's Church. By Sam. Sandars, M.A. Camb. Ant. Soc. Oct. Publ. No. X. p. 16. This and the other wills here quoted are copied or abstracted in the MSS Bowtell, preserved in Downing College Library.

Item of Henry Veysey for his father's bequest.....xx'.

Item of the same for his father's buryall .....vj'. viij<sup>4</sup>.

Henry Veysey, brother of John, was guardian of the rood-light and holy sepulchre light in 1528, and churchwarden in 1529 and 1530. He describes himself in his will dated 15 March, 1534, as "appotycary and grocer." He died in 1535 or 1536, as appears from the accounts for 1535-36:

Item receyved for the buriall of Henry Veysey within the chirche ...vj'. viij<sup>4</sup>.

Item for torches aboughte his heirst.....viij<sup>4</sup>.<sup>1</sup>

So far as I can ascertain, the name occurs for the last time in 1550, when a Mr Veysey pays six shillings for "y<sup>e</sup> clothe y<sup>t</sup> went over y<sup>e</sup> quyer in lent, & iij paynted clothes y<sup>t</sup> was of y<sup>e</sup> sepulter."

The Heralds' Visitation of 1619 mentions a Henry Vescy of Islam (Isleham) in the county of Cambridge, son of John Vescy of Cambridge and his wife Katherine, daughter of — Thurmadge, John being son of Henry Vescy of Cambridge. Probably these are the actual individuals mentioned above, and whose initials are carved on the mantel-pieces. These carvings add to what we already know of the occupants of the house. The flowers and leaves, separating the names, are represented by colons in the following list.

GROUND FLOOR, ROOM C. EAST MANTEL (Plates xv, xxiii)<sup>2</sup>. *Frieze*. Third panel from left, iv; centre panel, a rose; third panel from right, kv. *Lintel*, i : VEYSY : K : VEYSY : H : VEYSY : A : VEYSY. *Spandrils*, Left hand (hacked off); Right hand, kv. *Arch*, H : V.

DITTO, WEST MANTEL (Plates xv, xxi, xxii). *Frieze*. Left hand, Arms of the Grocers' Company. Centre, Royal Arms. Right hand (removed). *Lintel*, i : V : K : V : K : A : V : I (the rest removed). *Spandrils*, Left hand (hacked off). Right hand (removed). *Arch*, IHONO : : : : K : : : : : (the rest removed).

<sup>1</sup> In 1536—37, among the "Resceytes for Dyrygies," we find: "For the dirige of Henry Veysey, viij<sup>4</sup>."

<sup>2</sup> The plates are on too small a scale to shew details.

UPPER FLOOR, ROOM *H* (Plate *xvi*). *Spandrils*. *Left hand*, An eagle and *v*. *Right hand*, *IK*.

UPPER FLOOR, ROOM *G* (Plates *xvi*, *xxiv*, *xxv*). *Frieze and part of lintel* (hacked off). *Spandrils*. *Left hand*, Arms of Grocers' Company (Plate *xxv*, fig. 4). *Right hand*, Initials and Merchant's mark on a shield (*Ibid.* fig. 1). *Arch. ::* Plumes (fig. 2) : Eagle (fig. 3) *v* (fig. 5) : *KV* : *H* Plumes *N* : *ÄNO DNI 15 38* (figs. 8, 9, 10, 11) :: :: :

The arms are as follows. The Arms of Henry VIII.: France and England quarterly, supporters a lion and a dragon. The arms of the Grocers' Company: Argent, a chevron gules, between nine cloves sable, supporters two griffins per fess gules and or. Neither the crest of the company:—A camel proper, bridled, with a saddle cloth, argent, thereon, six cloves sable—nor the motto "GOD GRANT GRACE," are given.

Before describing the house in detail it should be premised that the arrangement was peculiar. The plans (Plates *xiv*, *xv*, *xvi*) shew that it was a corner house, consisting of a portion fronting the market-place and returned for a short distance along Petty Cury; and a back portion, extending eastwards along the north side of a small yard. The house was separated by a passage from the house next to it on the north. It will be seen (Plates *xiv*, *xviii*) that a cellar extended under the whole, with the exception of a small portion next Petty Cury; and that the front portion consisted of a cellar and four floors, the back portion of two.

There can be no doubt that Veysy built this house from the foundations. The brickwork of the cellar (Plate *xiv*) is of the same character as that of the rest of the house, and the arrangement of the cellar is exactly that of the floors above it; the chimney breasts, for example, corresponding with those above. A part of this cellar has been allowed to remain, but the most interesting part—that under the front of the house—has been rebuilt. Its walls contained numerous recesses of

various shapes and sizes, many of them blocked up. This cellar had probably been altered in later times, and these alterations made it difficult to determine positively the uses of the series of small chambers which opened into it on the east side. If they were divided, the southern one may have been an oven, though no signs of a vault appeared. At the farther end was a shaft, probably communicating with the privies above. An arched drain from the adjoining chamber remained still open. Possibly there was originally a similar drain from the aforesaid shaft. The floor of this series of chambers was raised about eighteen inches above that of the rest of the cellar. A curious moulded slab of Purbeck marble<sup>1</sup> was found in this cellar, brought, possibly, from the church of one of the recently suppressed religious houses. It is now in St Benet's churchyard.

In the arrangement of the ground-floor also (Plate xv), there are some doubtful points. The entrance to the court yard may have been from Petty Cury as at present; or it may have been from the Market Place, and in a straight line with the court-yard. The latter is perhaps rather the more likely of the two, but, if so, it was probably only a foot-way, as the cellars extended under the whole of this part, and they did not shew any signs of having been arched over to support a passage for carts, like that at the Falcon Inn, and there could hardly have ever been room for a cart to turn.

The position of the original staircase is another doubtful point. I was told by a workman who was pulling down the existing staircase, that he had himself put it up in approximately the same position as an older one, possibly contemporary with the building of the house.

The north wing originally extended further to the east. The post and bracket in the partition at the east end (Plates xiv, xvi, xx) was one of a series, and did not form an angle

<sup>1</sup> Apparently the top of an altar-tomb.

of the building. Moreover, the partition itself contained a doorway on the upper floor; while the ragged end of the brick wall shewed that it had been continued further. The cellar, on the other hand, ended under the partition. This wing no doubt contained the principal rooms of the house. The hall and parlour, or perhaps the hall alone,—there is no evidence for either view—occupied the ground-floor; and the best bedrooms, or the parlour and a bedroom, the upper storey; while possibly the rooms beyond were the kitchens and butteries.

The front part of the house was probably divided on the ground-floor into two rooms, with the entrance between them. It may be conjectured that these were used as a shop. The northernmost contained a fireplace,—old apparently, but much later than Veysey's time. The southern or corner room probably had a fireplace which joined the huge stack above the oven, but this stack had been entirely cut away on the ground-floor and was supported on wooden and iron columns.

Usually, in even the best houses of this period, most of the bedrooms could only be reached by passing through others, but in the present case I am inclined to think that all the bedrooms were entered from a gallery running round the court, as in the Falcon Inn,—though such an arrangement was less common, because less necessary, in private houses. My reasons for so thinking are as follows. First, the windows of the north wing are in the brick wall on the north side, that is, the side away from the court<sup>1</sup> (Plates XVI, XVII). Windows were sometimes made looking into the gallery, but this was not very convenient, so that though the absence of windows on the north side would not have been proof that there was no gallery on the south, yet their existence there does tend to shew that there was a gallery. Secondly, the remains of the second floor also seem to shew that it was provided with a gallery.

<sup>1</sup> The westernmost window in the north wall has three lights, not two as shewn in the drawings.

Room *D* on the first floor (Plate XVI), and the rooms on the second and third floors, above room *E*, contained fireplaces in a very perfect state, the former richly carved and moulded, the two latter quite plain. Room *E* contained a small fragment of the fireplace, shewing that it also was carved and moulded, but that it differed from all the others in the house in the projection being carried on corbels, about two feet from the floor.

The construction, both generally and in detail, is interesting. The first thing that strikes one is, the very substantial brick wall in a house built,—with this one exception—entirely of timber. Its object—the prevention of the spread of fire from the next house—would obviously have been almost entirely defeated by its stopping short where the houses actually joined (Plate XVI). It is probable, therefore, that it was continued originally to the front of the house,—or was meant to be so continued,—and had been pulled down, or never completed, as the case may be, in order to save room. The building-acts of the middle ages encouraged, and in some cases enforced, the building of brick or stone party-walls between houses; and it is to be regretted that they did not require that the whole building should be of similar materials; we should then have had a hundred old houses remaining for every one we now possess.

The north wing was built in the following manner. On the north side, towards the next house, was the brick wall, 2 ft. 3 in. thick, while on the south side, towards the court-yard, the wall was entirely of timber (Plates XIV, XV, XVI). This timber-wall was steadied by strong beams crossing from it to the brick wall, into which they were built, and to which they were secured by iron bands spiked to them, passed through the wall, and turned round upright iron bars on the outside (Plates XVII, XX). At right angles to these beams, and tenoned into them, were beams running down the centre of the building, and these again supported the floor joists. The latter were built into the brick wall,

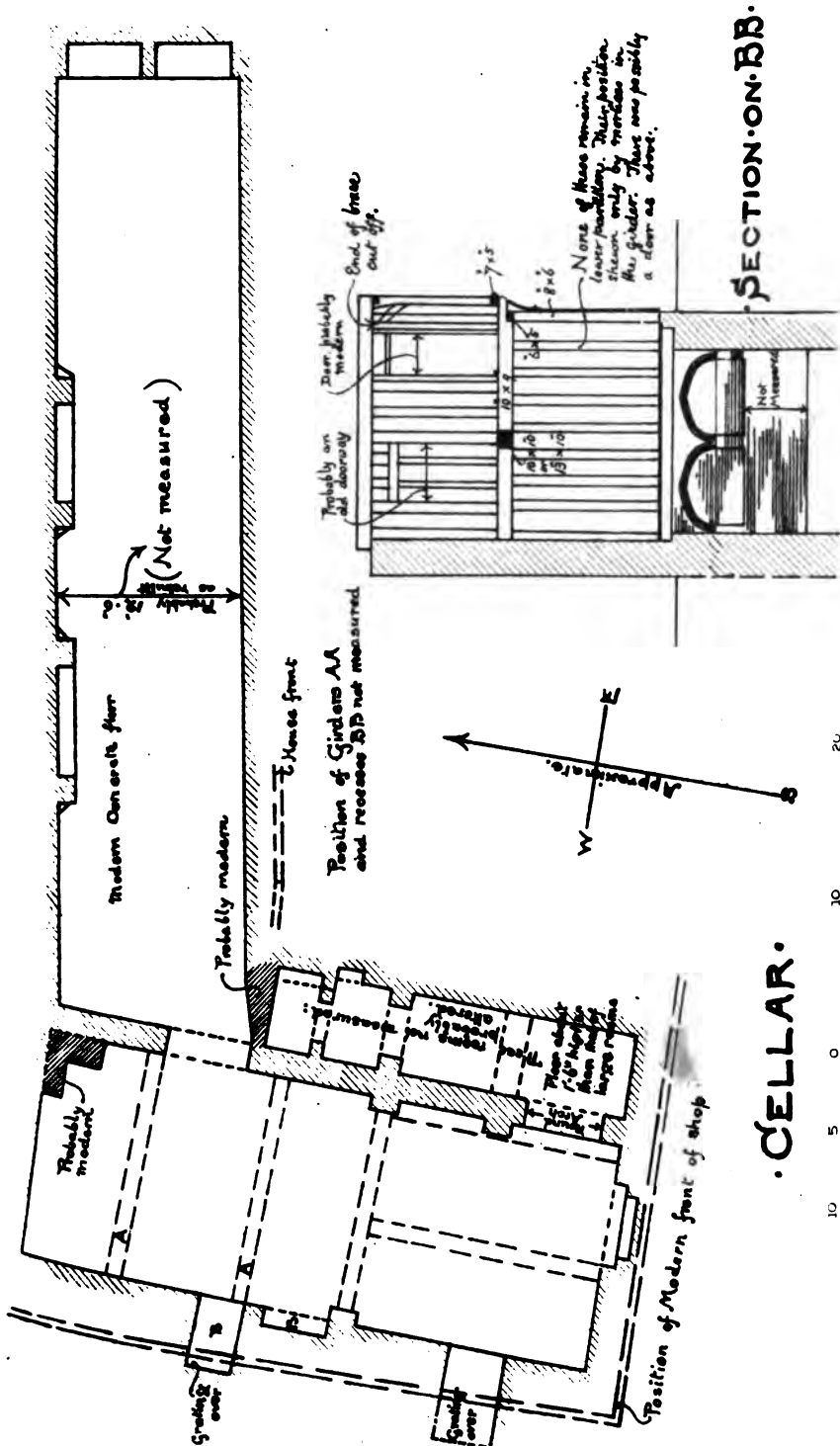


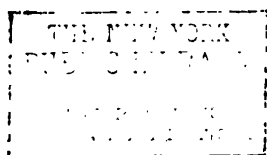
and at the other end rested on the timber-framing, both they and the principal cross-beams projecting beyond it and supporting the overhanging upper storey, the ends of the beams having little curved brackets and columns under them (Plate xx). The framing of the wall would correspond to that of the floor; there were posts 8 in.  $\times$  6 in. under the cross-beams, and no doubt the framing between them was of upright timbers of scantlings similar to the joists over them. There seem to have been no diagonal braces, for the remaining post has no mortice to receive one. The windows of the ground-floor rooms must have been in this wall, as there are none on the other side.

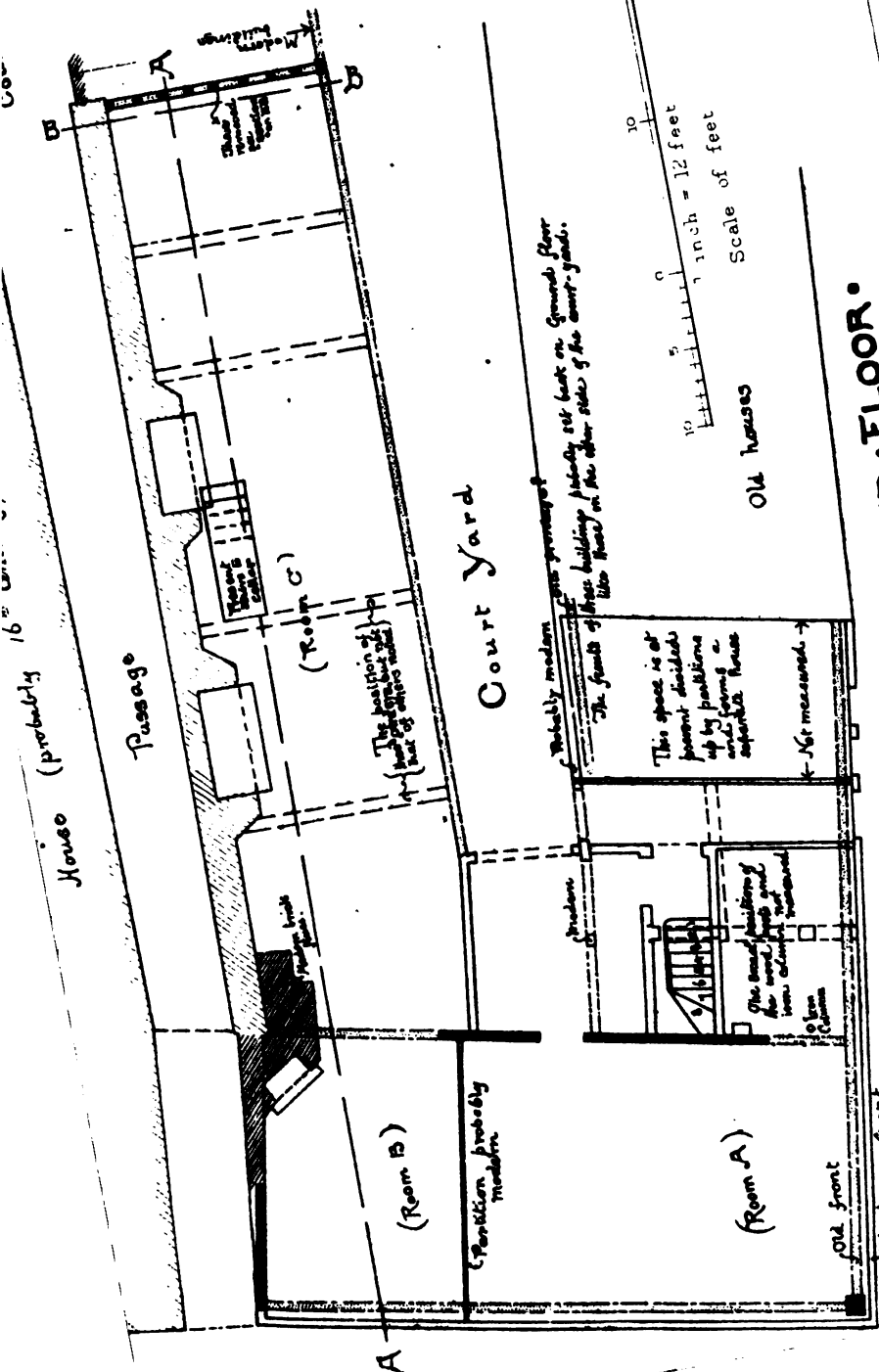
The front part of the house was entirely of timber. The framing of the first floor is interesting as being the only proof we have that in this part also the upper storeys overhung the lower; the framing of the floor-joists into a diagonal beam (Plate xvi) being the way in which they were made to form brackets for the upper storeys on two sides of corner houses. This construction further shews that the house did face both ways. It is doubtful if the second storey overhung the first and the third the second; the floors were not framed in this way, but it was impossible to examine them with sufficient care to be quite certain that they were original.

The chimney-stacks in the north wing were pulled down many years ago, but those who remember them say that they were quite plain and very large, like that which remained on the south side of the house. This last was probably original, and though there were four fire-places remaining on the stack, and there probably had been five or six, it contained, I believe, only one flue. This, however, measured about 3 ft. square.

Two flues ascended from the fire-place in room G (Plate xvi), the division resting on a wedge-shaped stone with the edge downwards, immediately above the lintel. One of the flues is now blocked up. I cannot suggest any explanation of this curious feature. Chimneys were often made to afford a means







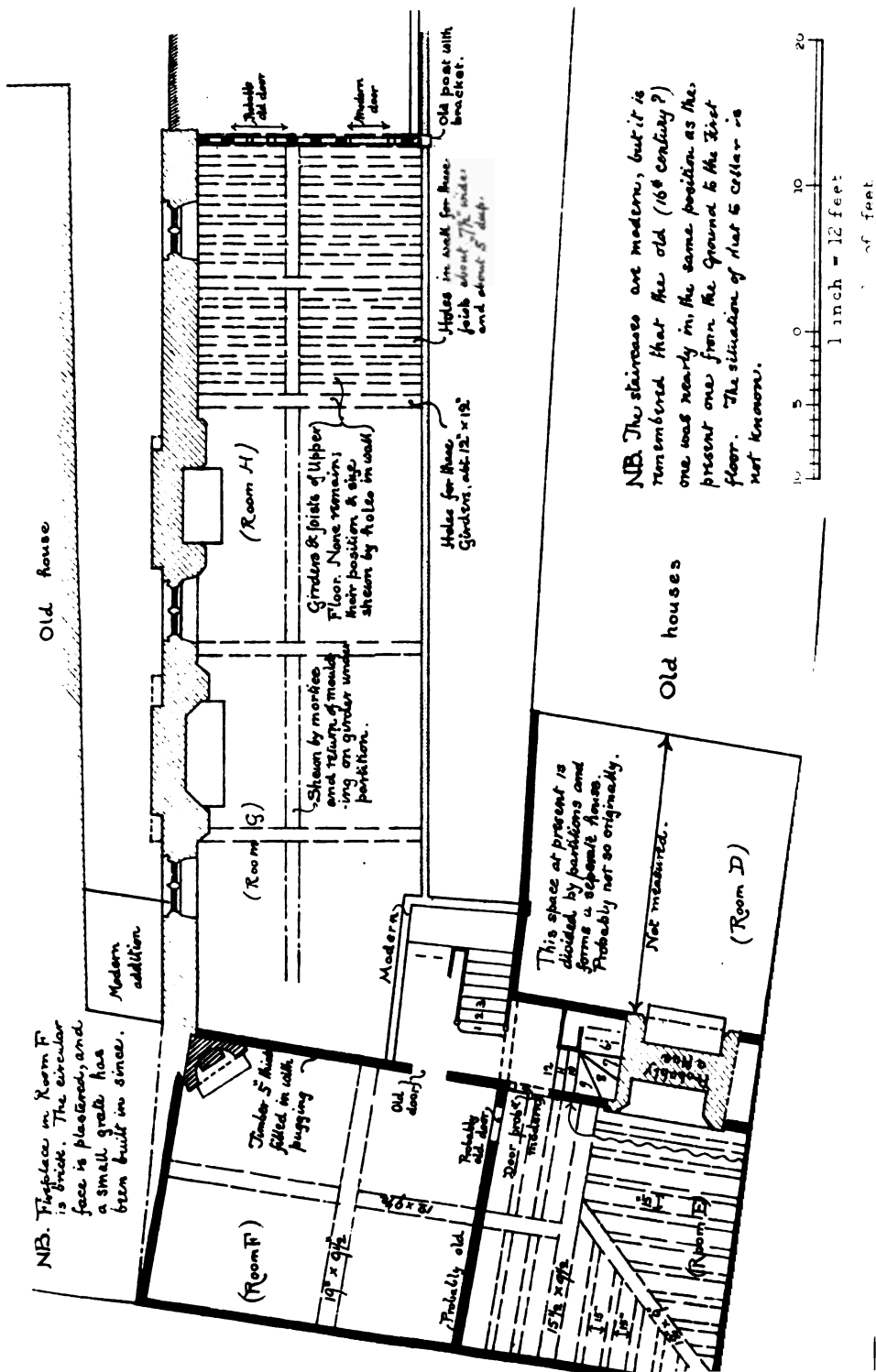
House (probably 16<sup>th</sup> cent.)

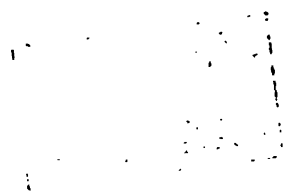
Ground Floor.

Petty Cury

Old angle-post 8 x 15. Still remaining

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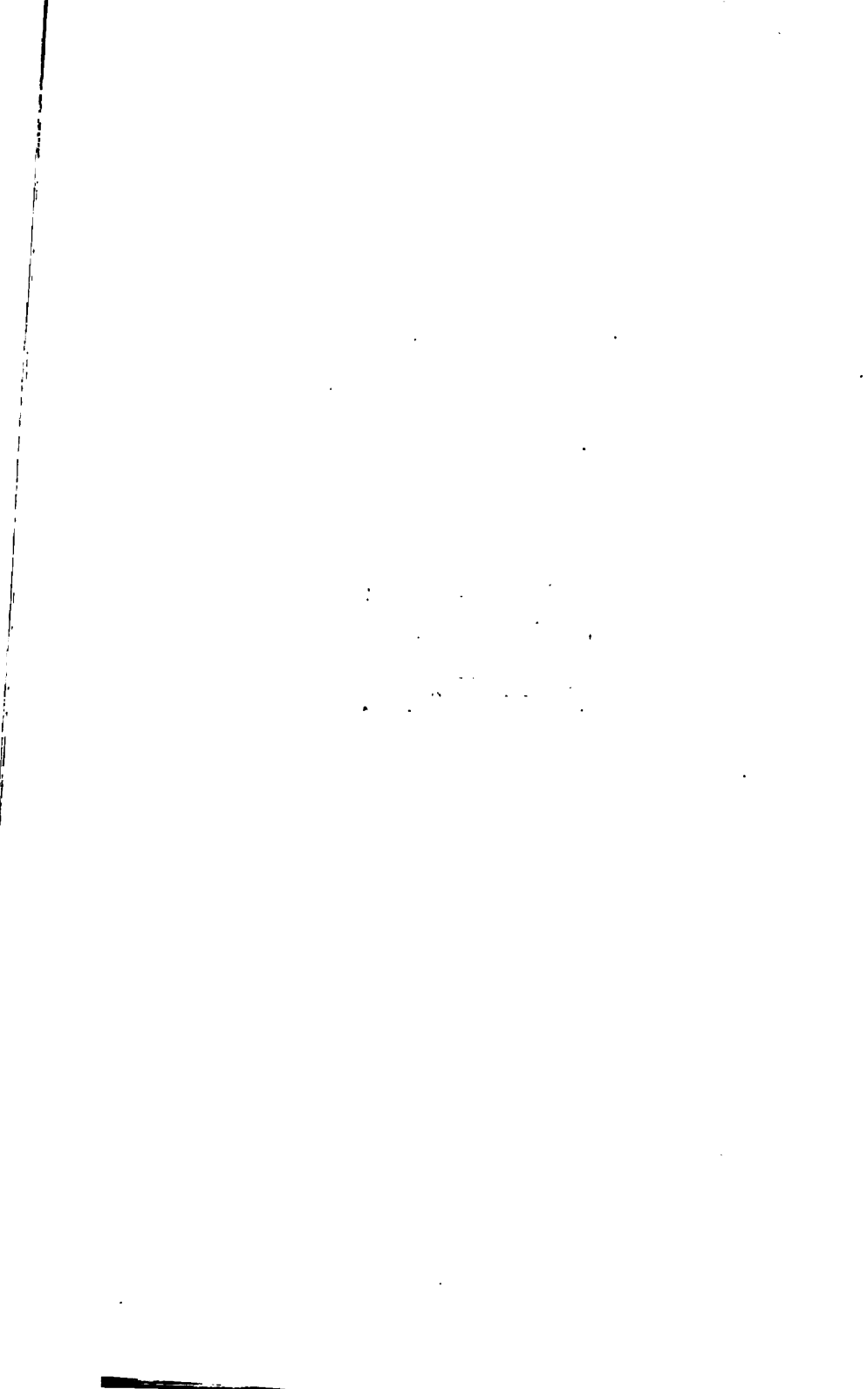




# OUTSIDE ELEVATION OF NORTH WALL

Scale of feet 10 5 0 10 20  
1 inch = 8 feet



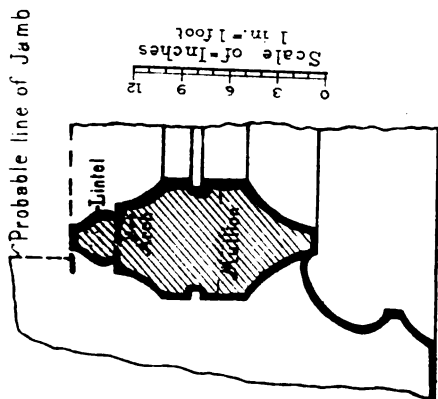
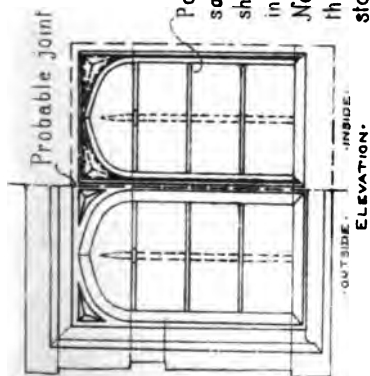




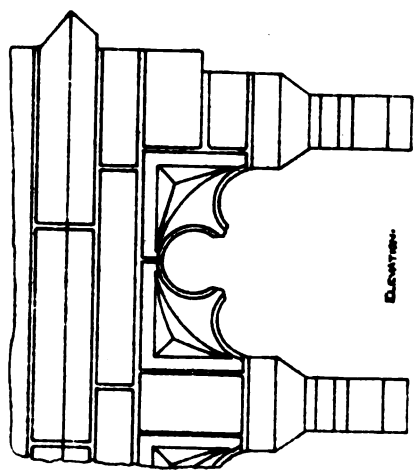
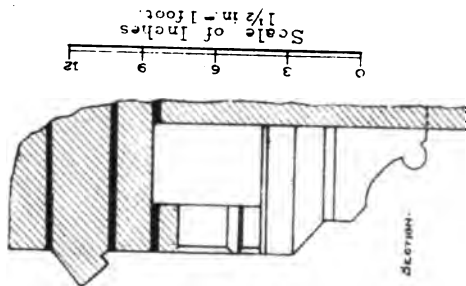
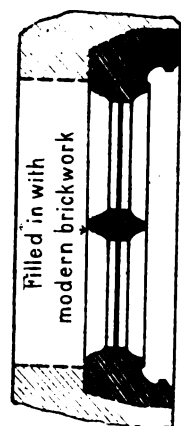
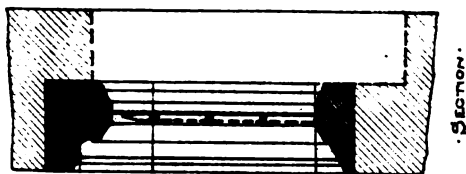
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WINDOWS IN NORTH WALL.



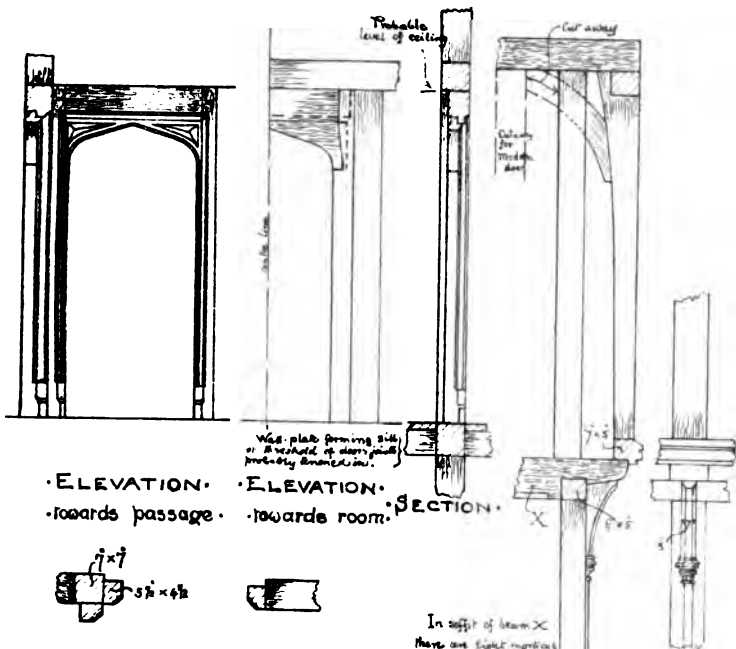
PLAN OF JAMB OF WINDOW



CORBELLING OF CHIMNEY BREASTS

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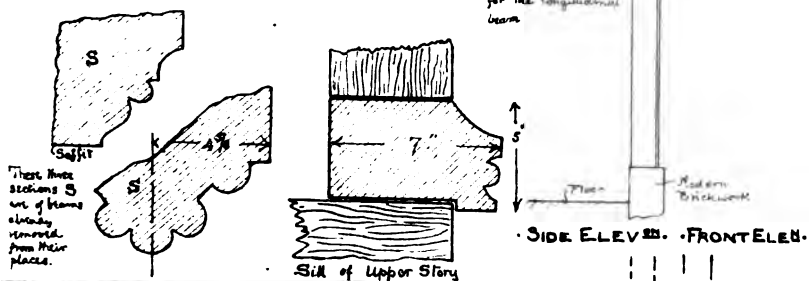
• ELEVATION •  
• towards passage •

• ELEVATION •  
• towards room •

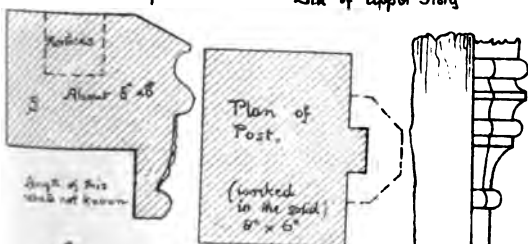
• SECTION •

• PLAN •

• DOOR • OF • ROOM L. •

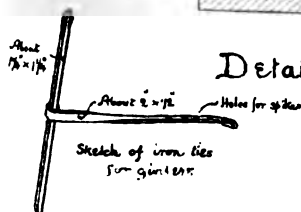


• SIDE ELEV. • • FRONTELEV. •



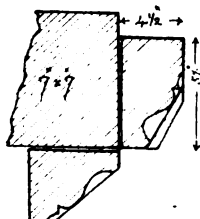
• PLAN •

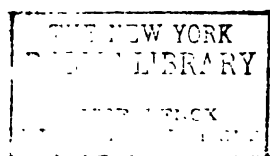
• POST • AT • EAST •  
• END • OF • HOUSE •



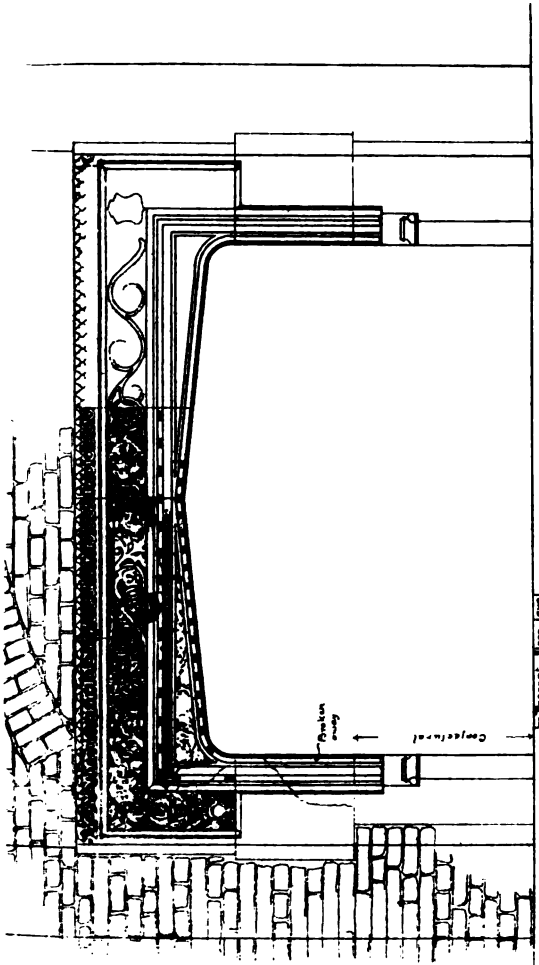
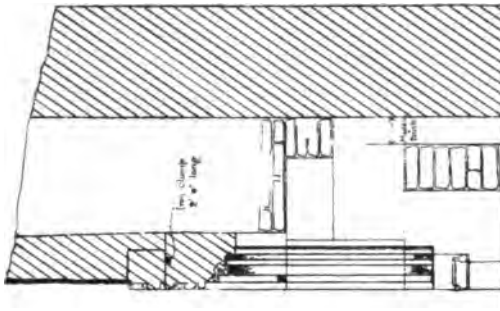
Details of Post &c

Part plan of door of room Ls and of adjoining door on second floor.

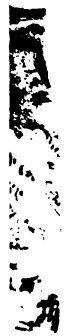




From a photograph by Messrs Stearn.

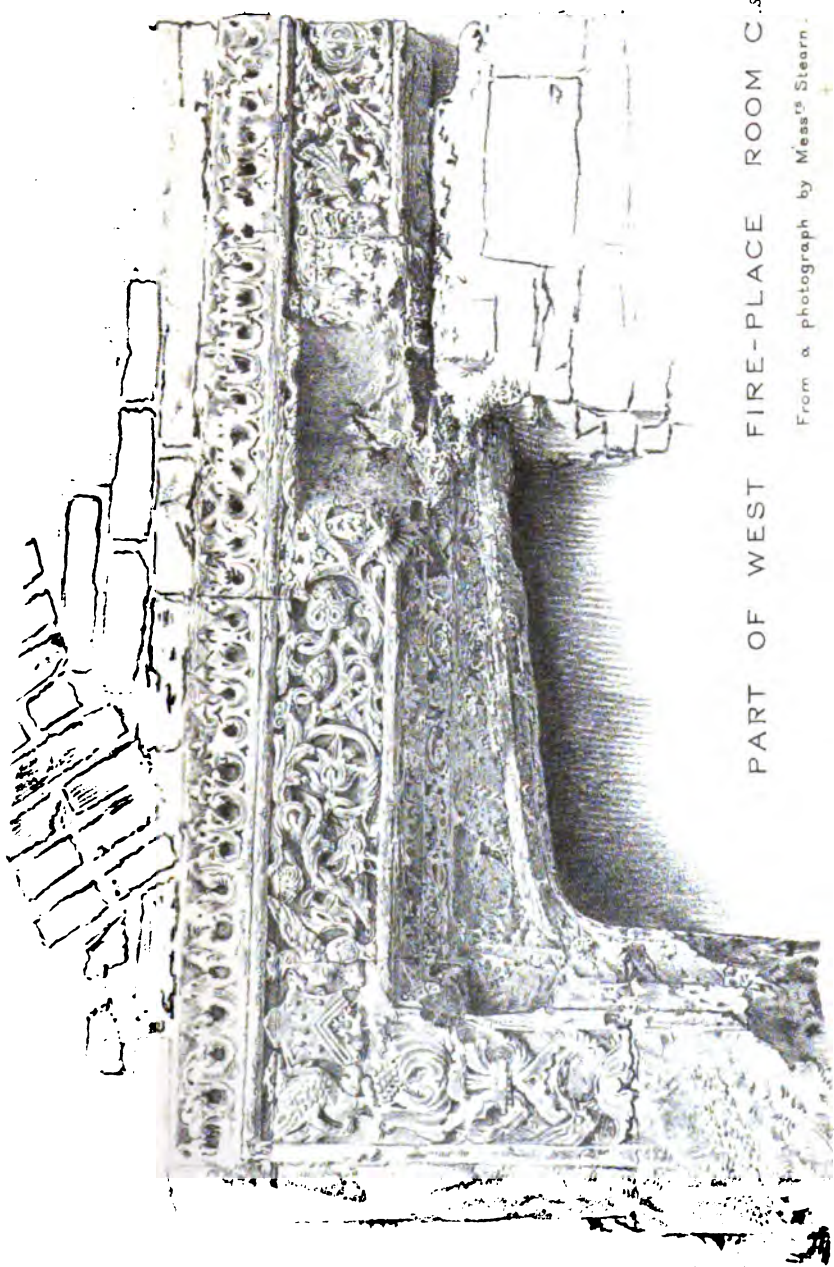


ELEVATION





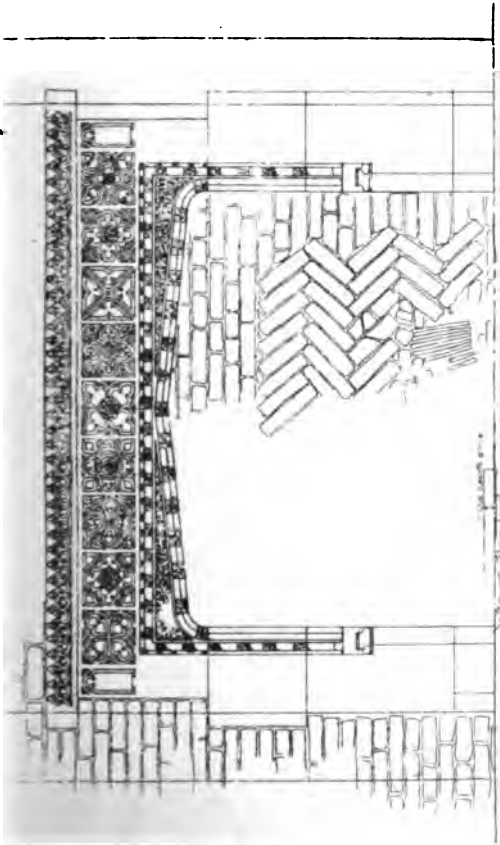
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1900



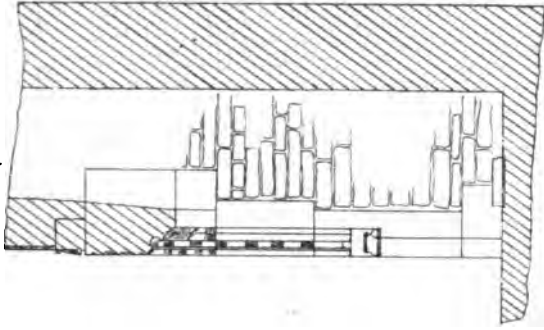
PART OF WEST FIRE-PLACE ROOM Case Plate XV

From a photograph by Messrs Stearns



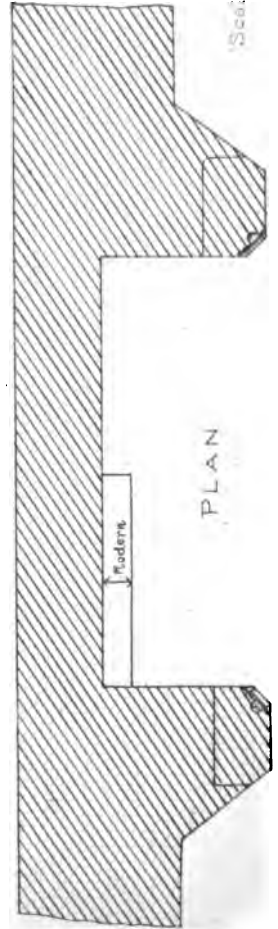


ELEVATION



SECTION

Scale of feet and inches  
1/8 in. = 1 foot

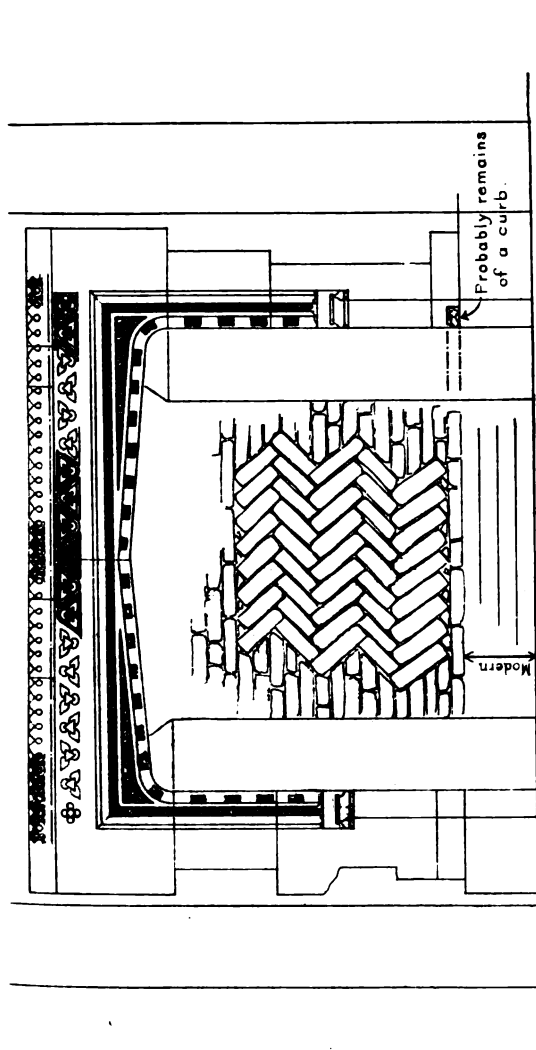


PLAN

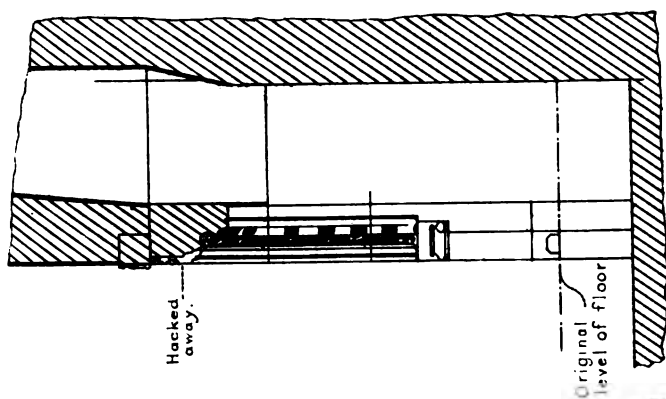
EAST FIRE-PLACE ROOM C, see Plate W

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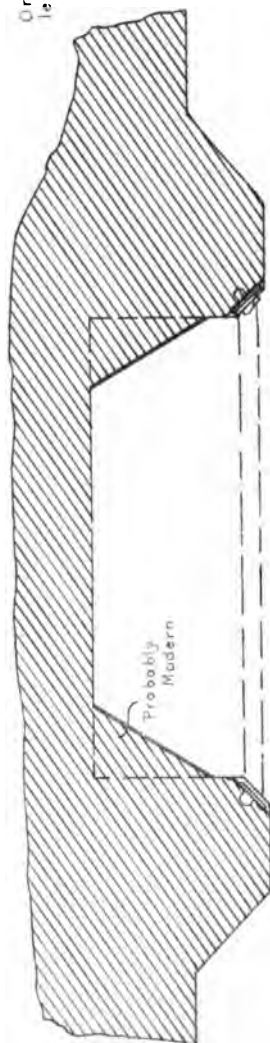
ELEVATION



SECTION



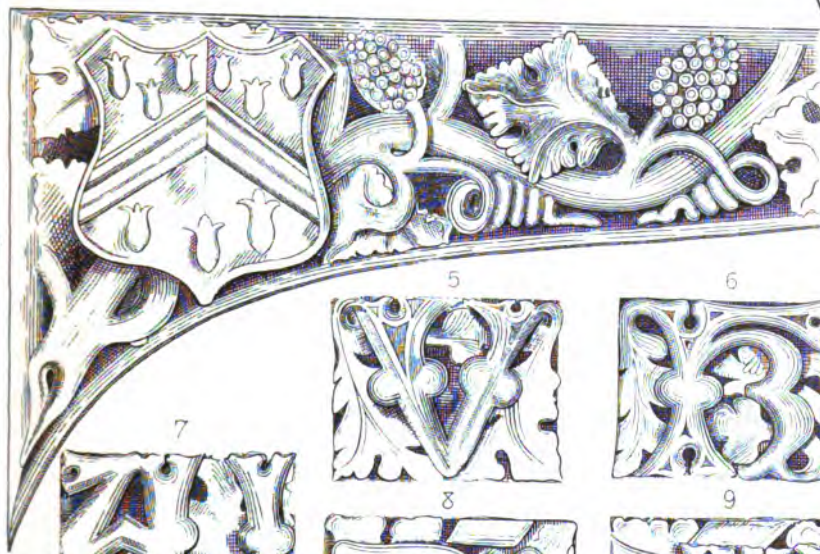
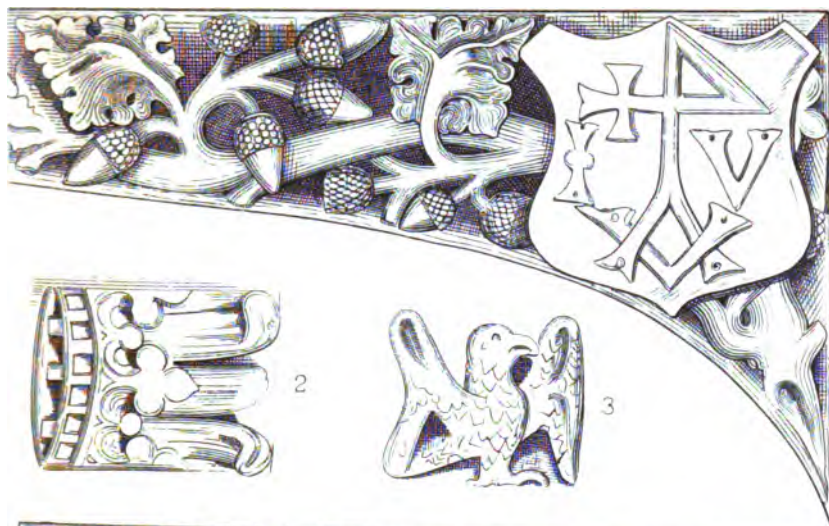
Scale of feet



PLAN

FIRE-PLACE ROOM G, see Plate XVI.





CARVING ON FIRE-PLACE ROOM G.

HALF FULL-SIZE.

See Pl. I. Vol. VII. 1887.





of escape, but it is not clear how that object could be served by the present example.

Some details of construction remain to be noticed. The fire-places and the windows in the north wall are of clunch. The bricks are red, laid in English bond with thick joints. The chimney-stacks of the north wing project on the outside from the face of the wall, at the level of the upper floor, the projections being carried on some simple and very beautiful machicolated work done entirely in red brick (Plates XVII, XIX). The backs of the fire-places are of brick laid in a "herring-bone" pattern (Plates XXIII, XXIV)—a favourite device in this situation. They are laid in a sort of coarse artificial fire clay. The cove of the later fire-place in room *F* is plastered (Plate XVI). Over the fire-place lintels are "relieving arches" formed in the brick work, but as they were not built with a span wider than the opening, their weight has, in all cases, cracked the lintels which they were meant to relieve. Each of these lintels is in two pieces—really two corbels meeting one another in the middle. In that in room *C* (Plates XV, XXI, XXII) they are connected by an iron cramp about 2 ft. long  $\times \frac{3}{4}$  in.  $\times \frac{3}{4}$  in. turned down into each stone and made tight by molten lead being run in,—another bad piece of construction, for the iron has expanded by heat or rust, and has caused a large piece of stone to split off. Copper would have been better, but it was seldom used in mediaeval work. A small chip in the same stone was caused by the mouldings cutting through a fossil which has come out leaving its impression behind. This may enable a geologist to say where the clunch was quarried<sup>1</sup>. All these interesting little defects have been "made good" in "restoration." A small piece of what was evidently the original hearth-stone remained. It was of a hard oolite, about 2 inches thick and worked to a very smooth face. This gives approximately

<sup>1</sup> The fossil is one which occurs frequently in the chalk beds of Cherry Hinton.

the level of the old floor. Some iron bars remain in the west chimney of room *C*, probably to hang a caldron from. Some slight indications of colour remained on the east fireplace of room *C*,—of a greenish grey tint on the tracery and red on the rose in the centre panel. None of the mantels had shelves.

Of the timber-work comparatively little remained. It was of splendid oak, very carefully framed, and of most liberal dimensions, one beam measuring nearly 20 inches by 10 inches. The timbers—as in all old work—were sawn into nearly square, instead of deep and narrow, sections as at present, and were not laid in such a way as to make the most of their strength, their greatest dimensions being horizontal. The bold projection of the capital on the post (Plate xx) was probably obtained by using a naturally curved piece of timber like that above it; otherwise the waste of timber and labour would have been very great. The ends of the girders were not supported on corbels, but were built into the walls, and no provision was made for the ventilation of the timber, as was often rightly done.

In the partitions, the spaces between the timbers were, in some places, filled with a pugging of chalk and chopped straw. This material is still used in the neighbourhood for garden walls, sheds, and so on, cast in large blocks, and built up like stonework. When well coated with plaster, or even only with whitewash, to protect it from the weather, it will last almost for ever. In timber-work, it was thrown in, in a semi-fluid state, often embedding a strong stake, fixed upright between the timbers to give strength to a long piece of pugging and prevent it from falling out. This method was probably used throughout the house, the lath and plaster with which it was covered inside and out being apparently modern. The old plastering—like other examples in the fen district—was not on laths but on reeds. These, of course, could not be nailed to the ceiling joists, so a thin lath was

placed below and at right angles to them under each joist; this was then nailed up to the joist and the plaster made thick enough to cover it. For the partitions, the plaster was probably applied direct to the pugging. The brick wall was covered with plaster<sup>1</sup>—tough, from the large amount of hair which it contained, but not very hard, and with very little adhesion to the wall, owing chiefly to the mortar not having been raked out of the joints to form a rough surface or “key” for the plaster.

It is unfortunate that nothing remains to give us any idea of the architectural treatment of the street front; and, as there is no unaltered street front in Cambridge less than a century later than this, we are without means of knowing what the local peculiarities were. The mere fact that no timber-work fronts remain in the neighbourhood, ought perhaps to lead us to the conclusion that they were not very elaborate<sup>2</sup>. But, whether elaborate or simple as a general rule, enough of the Veysey house remains to shew that it was a work of art of great beauty and delicacy<sup>3</sup>.

<sup>1</sup> I have kept specimens of this and some other materials used.

<sup>2</sup> During the pulling down of the front part of the Falcon Inn previous to the rebuilding, I noticed, under the overhanging first floor, a very good plaster cove, with rich mouldings in wood at the springing and crown, indicating a certain degree of richness in the original front.

<sup>3</sup> I believe that most of the houses on the east side of the Market Place, like many others in Cambridge, though apparently modern, were built in the 16th century. Traces of work of this date exist in many of the houses, and no doubt much more would be found if modern plaster and panelling were removed. A most picturesque building of the same age was pulled down so lately as March, 1891, in the court north of the Veysey house. It consisted of an open timber gallery, supported on posts, at a height of about seven feet from the ground; it projected beyond the line of these, its carved plate being carried by curved brackets springing from the posts. This gallery, which ran along the side of the small court at right angles to the side of the Market Place, connected the back of the house with an out-building of two storeys, the lower of which seemed to be a kitchen. The trough under the yard pump was the bowl of an early

MONDAY, *November 18th*, 1889.

Professor Hughes, President, in the chair.

The following new members were elected :

John Buckley Bradbury, M.D., Downing College.

Thomas Richards Harding, Esq.

William Thomas Scruby, Esq., Shaftesbury Road.

Mr JENKINSON made the following remarks on a unique fragment of a book printed at Cambridge early in the xvth century.

"It is many years since the list of books printed at Cambridge by John Siberch in 1521—22 has received any addition. It is therefore with special satisfaction that I bring before the Society this evening a discovery made in the Chapter Library at Westminster by my friend Mr E. Gordon Duff.

Among other fragments which formed the covers of a book in that library, he found part of the first sheet of the Cambridge Papyrius Geminus; and he at once noticed two other leaves, part of a Latin Grammar, printed in the same type. None of the leaves had been folded; which made their association still more suggestive. There could be little doubt that all came from the same press.

We soon found that we had before us part of the little *Syntax* (*De octo orationis partium constructione*) written for use in St Paul's School. From a letter of Erasmus, dated July 30, 1515, prefixed to the later editions, we learn that by Colet's direction William Lily had composed a syntax, which Colet had

font. The house contained an interesting piece of woodwork, with panels of tracery divided by fluted pilasters. In the general arrangement of these houses a distinct system seems to have been followed. Though they are all joined together in front, they are divided into groups of two by narrow passages, of the height of the ground-floor, widening out at the back into irregular open courts.

insisted upon Erasmus emending. This he did so effectually, that Lily would not hear of its being called his work. Erasmus did not feel that he could own it as his, and so it came out anonymously; the second edition contained Erasmus's disclaimer mentioned above.

The work is a likely one to have been printed at Cambridge at that time. When Cambridge booksellers were importing Antwerp editions of Holt's *Lac Puerorum*, we may be sure they would be ready to save money by selling a grammar printed in their own town.

Perhaps the whole book exists somewhere unrecognized; and in order to assist those who have not the facsimile before them to identify it, I may mention that it is a quarto with 26 lines to a page, besides head lines, and that the first leaf of signature D begins with 'magnopere placuerunt'."

Professor MIDDLETON made the following communication :

ON FRAGMENTS OF ALABASTER RETABLES FROM MILTON,  
AND WHITTLESFORD, CAMBRIDGE<sup>1</sup>.

DURING the xvth century a great many churches in various parts of England seem to have purchased for one or more of their altars a retable made of the beautiful cream-white Derbyshire alabaster, which, when free from yellow stains, is now very scarce and only attainable in very small pieces. Nottingham appears to have been one of the chief centres of the manufacture of these alabaster reliefs, as has been pointed out by Mr St John Hope in *Proceed. Soc. Ant.* 1890, p. 131, and *Archaeologia*, Vol. 53, 1891. A considerable number of these retables in a more or less fragmentary state still exist, and they form very common items in ecclesiastical inventories of the xvth and early part of xvith centuries, under various names, such as "Alabaster tables, tabuls, or tabylls," "*tabulae de alabastro*," "tablementes," "retables," and "alabaster tabernacles with images." From their great uniformity of style it is evident that in most cases they have been produced by one school of carvers; and a large number have clearly come out of the same Nottingham workshop.

This strong uniformity of design is to be seen, not only in the style of the faces and the lines of the drapery, but also in the minuter details, such as the methods of distinguishing each saint by his special symbol.

The same similarity of treatment is to be seen in the application of gold and colour with which they are all decorated—especially the patterns on the dresses, the "powderings" on the

<sup>1</sup> See Plates xxx—xxxiii.

backgrounds, and the manner of representing the ground in open air scenes with conventionally treated groups of flowers in red, white, and yellow on a rich green background, which seems intended to suggest a grassy sward.

The gilding is very rich and effective; much thicker leaf being used than is now the custom; and it is very freely used for the hair of saints and angels, for borders of drapery, for angels' wings, and other ornamental purposes. If a whole background of a relief is gilt the surface is relieved (in most cases) by being sprinkled with a series of little round bosses, modelled in the very delicate *gesso* or plaster, mixed with white of egg, which formed the "mordant" for the gold leaf. This fine plaster is a pure sulphate of lime, obtained by burning waste fragments of the same alabaster of which the reliefs themselves were made: an exceptionally pure variety of what is now called "plaster of Paris." The pigments used for the painting are very rich and harmonious in tone. *Ochre* colours are used for the quieter reds, yellows and browns; *mercury* vermillion for the brilliant red; and a magnificent *smalto* blue, made of a powdered vitreous enamel, coloured with a copper oxide—exactly the same as the jewel-like blue (*κυανος*), which was used by the early painters of Egypt and Greece. It is interesting to find that the Monk Theophilus, who wrote in the XIIth century (or earlier) a treatise on painting and other arts (*Diversarum Artium Schemata*), advises the painter who wants to get a specially fine blue to collect *tesserae* of deep blue glass from some ancient Roman building, and then to grind these *tesserae* into powder, which will make, he says, the best possible blue pigment.

In general design these retables seem usually to have consisted of a large central figure, such as that of the Madonna and Child in the Whittlesford example; with, at the sides, single figures of saints of a medium size, placed between reliefs of subjects with figures very minute in scale.



The relief is usually very high (*alto-relievo*); in many cases the figures are so much undercut as to be almost "in the round" or detached from the ground.

One of the fragments exhibited to-night is that of an Angel supporting a standing figure of the Virgin in a *vesica*-shaped aureole (*mandorla*). Part of this aureole with gilded rays and a bit of the brilliant blue robe of the Virgin is all that remains of the principal figure in the panel.

In design this panel must have resembled the relief carved over the doorway on the south side of the Presbytery of King's College Chapel—the only non-heraldic piece of sculpture in the Chapel, very beautiful in design, though sadly injured by Puritan iconoclasts.

The colouring on this fragment, which is said to have come from Milton Church, is exceptionally well preserved, especially the flower-sown sward on which the Angel stands, and the crimson of the Angel's wing. The gold leaf on the hair and the borders of the drapery is also very brilliant, owing to the extreme purity of the gold.

Other fragments from Milton, evidently parts of the same retable, are preserved in the Archaeological Museum, and are here exhibited by the kindness of the Baron von Hügel. These fragments (like those of the Whittlesford retable) were fastened to their place by small loops of copper wire, fixed in the back of each slab of alabaster by melted lead. In some cases these retables were framed in elaborately moulded wood-work, gilt and painted like the alabaster; they were frequently fitted with two wooden doors, thus forming a *triptych*, which during Lent could be closed, in accordance with the Canon which required all pictures, reliefs, or statues of saints to be concealed from view throughout the whole of Lent. When there were no doors, this was done by coverings of linen or silk, on which symbols of the Passion were sometimes painted.

"Steined clothes for Lent," as these were called, are very

common items in old Church inventories. In wealthy Churches each important image had its own set of "steyned clothes"; the most important of all being that which was used to cover the great *Rood* on the Choir-screen<sup>1</sup>.

In spite of this white, translucent, alabaster being so beautiful a substance, and so easy to work, it does not appear to have come into use in England at a very early date. Almost, if not quite, the earliest example of its use for any important purpose is to be seen in Westminster Abbey—the tomb of Prince John of Eltham, second son of Edward II., and created Earl of Cornwall—who died in 1334, on the south side of the Sanctuary, in St Edmund's Chapel. The monument consists of a very fine portrait-figure of the Prince, lying on an elaborate altar-tomb. The effigy itself and the small figures of mourners in the panels of the base are all of the purest white alabaster: originally gilt and painted.

With regard to the date of these retables, it should be noticed that the costumes and armour are very frequently *archaistic* in style, and cannot be taken as a proof of the time at which the reliefs were executed. When a mediaeval artist represented a scene from ancient history he usually introduced costume of a century or so older than his own time, to shew that the scene was not a modern one. Thus in paintings of the time of Henry III. and Edward I., executed in the Palace of Westminster, the soldiers in the various Biblical Scenes were represented in the armour of about the year 1100.

In the same way in these Milton and Whittlesford retables, executed probably about the middle of the 15th century, we see armour and dresses of the time of Edward III.

<sup>1</sup> In addition to these coverings over the retables, the whole east end of the Sanctuary was concealed by a curtain called the Lenten Veil, which hung from wall to wall of the Sanctuary a few feet to the west of the High Altar. In many places the iron hooks which supported this curtain may still be seen in the north and south walls.

Among the fragments of the retable from Whittlesford Church the following subjects are illustrated on Plates XXX to XXXIII.

- (1) Fragment of a male Saint, including the chest and the left arm.
- (2) Representation of the Trinity, treated in the usual conventional manner, with God the Father holding a Crucifix.
- (3) Fragment of the lower part of a relief with many figures. The principal part of this fragment consists of a male secular figure standing on a green flower-sprinkled hillock.
- (4) Possibly a fragment of a relief representing the Nativity.
- (5) Fragment of a waggon drawn by oxen.
- (6) Fragment with portions of recumbent figures in plate armour.
- (7) Group of Apostles, probably from a relief of the Ascension.
- (8) Standing figure of an Evangelist.
- (9) Fragment with a hand holding a model of a church.
- (9a) Head of a bishop or Abbot; probably part of the same relief to which No. 9 belongs.
- (10) Large fragment of a statue of the Virgin and Child. The hand of the Child remains on the Virgin's breast.
- (11) Fragment with two bound captives lying on the green sward.
- (12) Fragment of a minutely worked canopy.
- (13) Fragment of a female Saint holding in her right hand some circular object from which a small pendent hangs. A bunch of keys and a rosary or "pair of paternosters" hangs from her girdle.
- (14) Fragment of a relief of St Paul holding a sword.
- (15) Small figure of an angel holding a censer. This figure stands on a little octagonal bracket.
- (16) Fragment of two figures; the larger one in secular dress; the smaller one, in the garb of a monk, holds some object in his hand.
- (17) Fragment of a figure holding a staff; possibly from a scene of the Resurrection.
- (18) The Coronation of the Virgin; a very graceful design with finely designed draperies. Most of the upper part is missing.
- (19) Lower part of a large relief representing S. Anna teaching the Virgin to read. The child stands at her mother's knee reading from a book set on a tall lectern.

In addition to these there are several fragments which are too much broken for their subject to be recognised. Mr M. R. JAMES has, however, pointed out that the two figures of bound prisoners (Plate XXXI, fig. 11) probably belong to the scene of St Nicholas liberating some condemned criminals.







7



8



9a



10



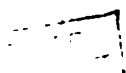
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11



12





13



14



15



16

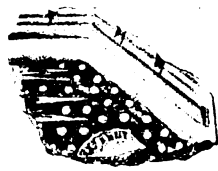


17



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18



19

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This class of alabaster retable, from the Nottingham workshops, was not only widely popular in Britain, but many examples were exported for use in a large number of Continental Churches, especially in France and Germany. Even in Italy and Spain they were not uncommonly introduced during the 15th and early part of the 16th centuries: and specimens still exist in both these countries which in every detail of form and colouring are identical in style with those at Milton and Whittlesford.

Even the loops of copper wire, run with lead, and let into the back, for the suspension or other sort of fixing of the reliefs, exist alike in the examples in England and abroad. Their great popularity probably arose from the delicate tint and pleasant texture of the alabaster, which sets off and enhances the decorative effect of the gold and brilliant colouring which was so lavishly applied to the reliefs. The softness of the alabaster, especially when it is freshly quarried, made them easy to work, and consequently they were sold at very low prices.

A communication by Mr E. HAILSTONE was read upon some fragments of the above, which had been found imbedded in the walls of Whittlesford Church during the restoration in 1876. They were exhibited by the kindness of Archdeacon Glover, the present Vicar, and were—in Mr Hailstone's view—connected with the episcopate of Thomas de Arundel, who was consecrated in 1374.



Mr E. M. BELOE made the following communication :

### ON THE GREAT FEN ROAD AND ITS PATH TO THE SEA.

I APPROACH this subject in the presence of this Society with some diffidence as regards myself, but confidence in my authorities, for the paper will simply be a string of authorities in support of the suggestions which I make.

About eight miles to the east of Lynn is a village now almost deserted, but retaining its church, with a tower in a very early pre-Norman style, which looks on a village green ; it stands on a slight bank, sloping down to the road running past it due north and south. This village in Domesday is called simply Thorpe<sup>1</sup>,—its designation in Freebridge Hundred being sufficient to distinguish it from the many Thorpes in East Anglia. In the Institution Books of Norwich it is called Ailesway-Thorpe,—the Thorpe on the Ailesway, or the Thorpe on the Ægelsway, the great road dedicated to the god Ægel, the archer-god of Scandinavian mythology, in the same manner that the village Wansford is Wodensford. Many places are called after Ægel, as Aylesbury, Aylesford—written in ancient charters Ægelsbury, Ægelsford. If we go along this road southwards for about 40 yards from "Thorpe" we come to a field called Walton field, containing 600 or 700 acres. Here was a mound, which by an unlucky accident was removed without having been examined, so that there is no record of its contents. It stood at the foot of the Kettle Hills, named after the Scandinavian invader Ketel, often mentioned

<sup>1</sup> For the roads and places mentioned in this description, see Plate xxvi.

in Norfolk, and under this mound were probably buried his followers, whose remains were about three years ago taken up and reburied. There is only left now for us an earthen jar, which, by the kindness of Mr Anthony Hamond, I am able to exhibit to you this evening. The bones which were found were of great size. The bodies, it is said, lay as men do in a tent, with feet to the pole; and the surface under the bodies was black with human remains. It was a very fine tumulus, standing on an eminence overlooking the whole country; but it is gone, and we can say no more.

Turning on the road again, northwards, in a field to the left, about 100 yards, is another tumulus standing, covered with aged trees. It is on the very summit of a hill, and is seen for miles all round. I have been told that when persons are rabbiting here bones are discovered. The first tumulus is southward just over the boundary of Ailesway-Thorpe, now distinguished by the neighbouring village as Gayton Thorpe. The second tumulus is to the north, on the bounds of the parish of this Ailesway-Thorpe, which I will now call Gayton Thorpe. Whether tribes met here in conflict, and these two tumuli contained the remains of the killed, I must leave to conjecture. Along this road, now all deserted, Roman coins have been found close to it on either side, four of which I have with me. The road stretches to the south over to Narford, where it passes the Nar,—not, I am told, by the present bridge, but through where the lake now is, and the older map points to this; then, turning abruptly to Narborough, it reaches the Devil's Dyke, to which it clings close until it passes the Little Ouse at Brandon Ferry; then going south it joins the Icknield way. To the north it is the path of the Great Fen Road to the Sea.

There is a village about a mile from Gayton Thorpe called Gayton. From Gayton, for seven miles in a straight line, is a road without villages to Gaywood, where it ends on a pro-

montory of land before it reaches the marsh at Lynn. This road was then extended over a causeway till it entered Lynn by Littleport street, through the Dam Gate, now Norfolk street, straight to the Ouse. These two villages distinguished by the name of Gay, and being at either end of a road, rather suggest their name. And this is more than a suggestion; it is, I think, capable of proof. As is well known, there are three divisions of the older Teutonic languages: the old High German, the old Low German, and the Scandinavian. Now the old High German for ford is *wat*. The Scandinavian form of the same word is *gat*, which we have in *Catte-gat*, and which comes down to our shores marked in the maps of the last century as *Happisburgh Gat*, *St Nicholas' Gat*, and the *Gat* sand through which runs the sea-way to Fleet. So also the southern *Worth* becomes the northern *Garth*. This interchanging of consonants is well acknowledged; but the change of *g* into *w* has never been so clearly defined as I think it might be. I am not now referring to the Teutonic *w* which had to be adapted to the French having no *w*, and had to be turned into *gu*. That is another phase of the same principle. But I am now speaking only of the absolute change of the *g* to *w*. This we have in *garnish* and *varnish*, which are the same words; we have *gage* and *wage*; we have *Copen-hagen*, which is synonymous with our *haven*. We have the *Hague*; and to come to very recent times, this change is even acknowledged in the Norfolk dialect, for *Forby* says that *wallop* is equivalent to *gallop*. I will encumber you with only two more examples—*Gatton* is on the *Watling* street and is the *Way-town*; our *Watton* in like manner is on the *Paddars way*; and the *Way-land Hundred* is named so because the *Paddars way* goes through its centre. *Watford*, in *Hertfordshire*, is on an important ancient road; and *Watlington*, in *Oxfordshire*, is on the *Icknield way*. If the “*ing*” is descriptive, *Watlington* is the town of the people on the *Way*;

and this points to an explanation of Watlington in Clackclose Hundred as the town of the people on the passage of the Ouse, or of one of the important roads from Stow passing through it. And again, taking this road eastward, we go through Gately to Guist on the Wensum. Now Guist looks a very unpromising etymology, but in Domesday it is Gegge Set—the settlement on the Gegge or ford—and if we soften, as is the custom in the English of Saxon words, the final gge—as in day from dæg—we shall get in “Gey” something very near our Gayton and Gaywood. Having now, I think, proved that we have here the Wayton and the Waywood at the two ends of this road leading from the Ailesway, we can give you further examples of its use in Fotheringay, which is the Ford across the Nene, going completely round the Castle Hill. We have also Bungay, the “Fort” ford, and Gayton in Lincolnshire is on the road from Burgh to Caistor Castle,—both names suggestive of early settlements; and I think we shall see that this word “gay” will be of very great assistance to us hereafter.

We all know that there are four great roads in England which had in early times the protection of the King’s peace. Two of them went north and south, and two went east and west. They were under the jurisdiction of the central authority; the smaller roads that went from town to town were under the care of the counties<sup>1</sup>. These four great roads were the great communications of the country. They have now for nearly their whole length become track-ways, bare of traffic, which has passed to the roads crossing from village to village; for it is one mark of the ancient track-way that it escapes all villages and goes in a direct course, and we can note the change whereby routes passed from village to village, by the laws themselves. The statute of Winchester, 1285, commanded that highways leading from one market-town to another should be enlarged,—

<sup>1</sup> Thorpe, *Ancient Laws and Inst.*, Vol. I. 447; *Arch. Journal*, Vol. XIV. p. 99.



the market-town being of course every village or nearly so,—that all bushes, dykes, and trees should be removed 200 yards from the centre, and in case of murders thereon the lords should be fined at the King's pleasure<sup>1</sup>. The King's peace, which was only specially conferred upon the four great highways of the kingdom, we here find transferred to the roads from village to village, which have now become the means of communication across the country. This was previously given wholly and solely to the earlier great highways. They were then the highways, and the roads from them to the towns the bye-ways or town roads, and this seems to account for the term "highways and bye-ways." The two great highways which are of interest to us are the Ermine street, going from north to south, and the Ickniel way, from the north-east to the south-west. To obtain communication from the Ermine street as it passes the great station of Castor in Northamptonshire, to Lincoln, and thence to the Humber, into the land of the Iceni, and southwards to the Ickniel street, it was necessary to pass the Great Fen, then, I need hardly tell you, completely flooded with water in winter.

To understand the passage of this great fen road, bridging as it were the barrier, and carrying the traffic from central Britain to the important country of the Iceni, it will be necessary to give you a slight description of the Fens,—not for your information, for you know them, but in order to form a kind of sketch-map, so that you may appreciate the statements which follow. The fens are a bay, bounded by the high land, which frequently drops down abruptly into them, sometimes sending out a spur, a kind of promontory; and within this basin rise up the islands which form the lands at Whittlesey, March, and Chatteris<sup>2</sup>. The whole of this basin, except these islands, has an underlay of peat. Over this peat, from

<sup>1</sup> Stubbs' *Documents*, 1870, p. 463.

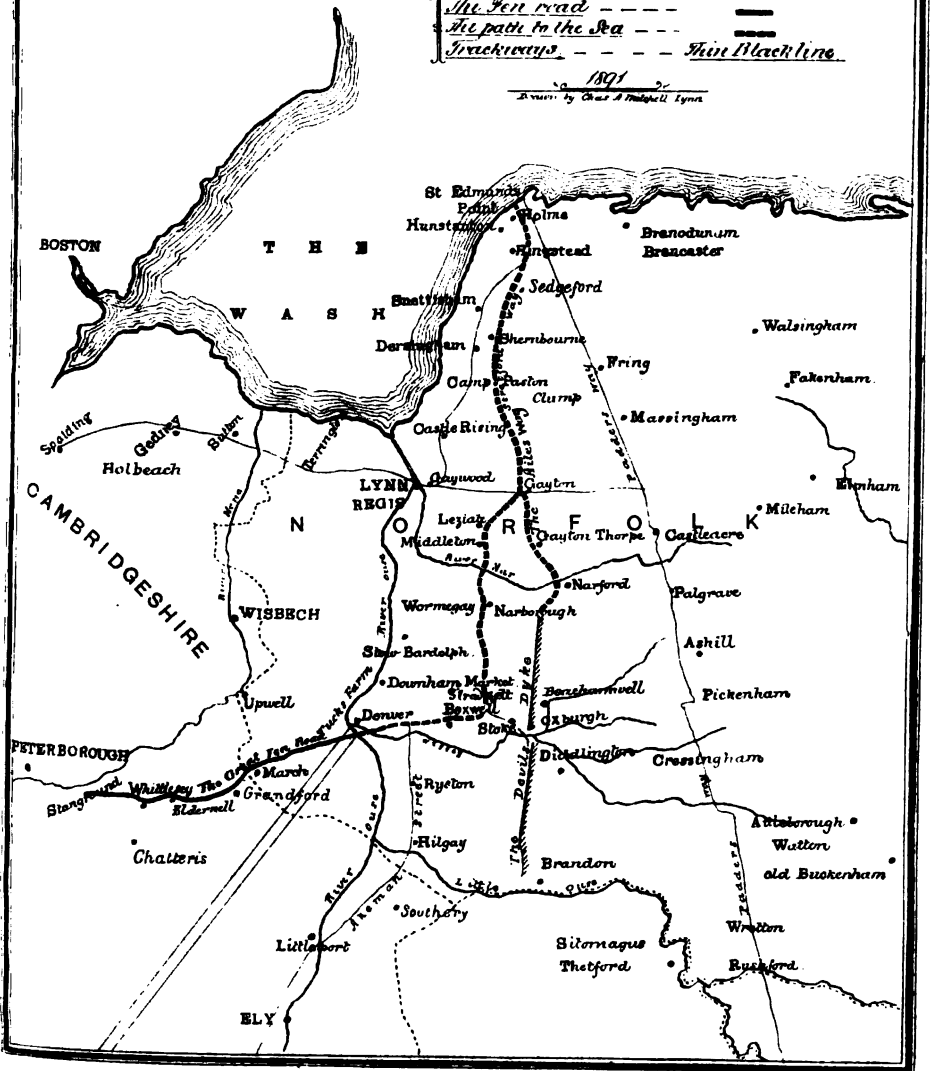
<sup>2</sup> These are coloured yellow on the map (Plate xxvii).

## THE GREAT FEN ROAD

*Sketch plan shewing its path to  
the Sea*

*The Fen road* - - - - -  
*The path to the Sea* - - - - -  
*Trackways* - - - - - *Thin Black line*

1891  
*Drawn by Chas. A. Phillips Esq. Lynn*

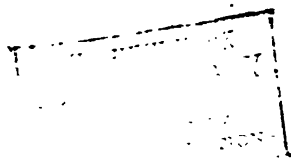


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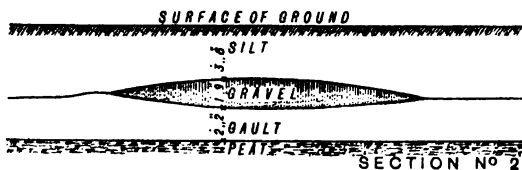
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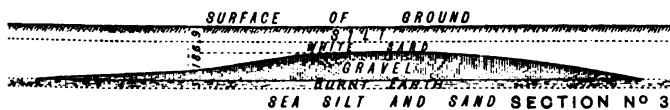
MP GROU

OF ROAD  
LEVEL

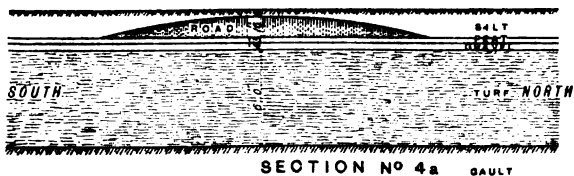
OATES



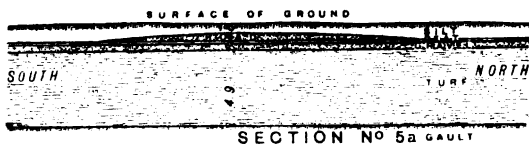
IN WICK FEN ON MR CURTIS' FARM



IN NEATMOOR FEN ON MR NIX'S FARM



NEAR GRANDFORD



NEAR GRANDFORD

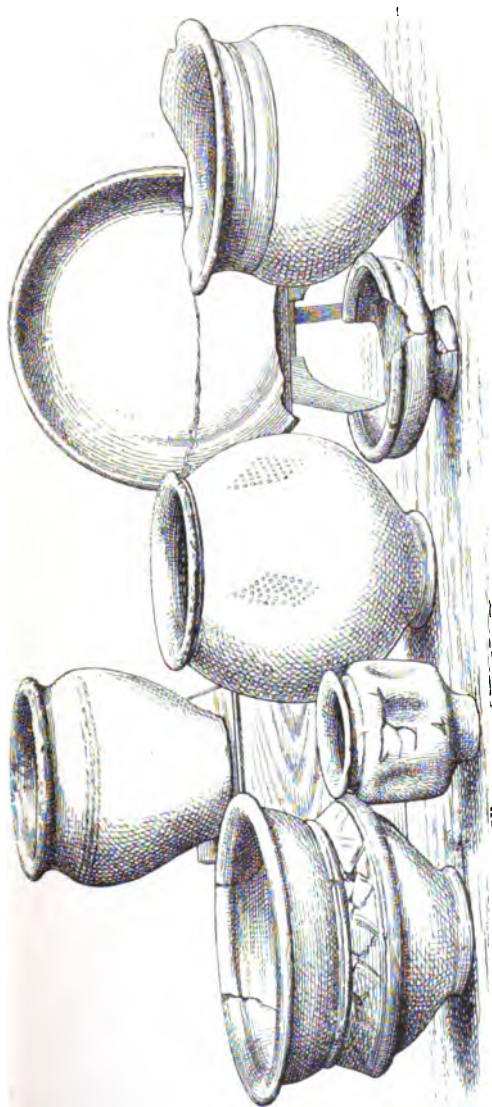


MR GROUND'S FARM



COATES

1944



Roman Pottery found at Eldernell.





the coast inland, was deposited by the sea a layer of silt in different depths<sup>1</sup>. I do not think this spreading out of silt has been sufficiently considered. It goes right to the sea at Lynn, Hunstanton, Holme, and Brancaster. It overlies the peat from the shores inland throughout the greater part of what is called the fen district. Where it has not covered the peat, there of course the peat is uppermost, and is pure fen<sup>2</sup>. This silt formation will be a very important subject for remark in what follows. Now to get over this great fen, from the land at the west to the land at the east, was a great effort of our ancestors, and they constructed one of the greatest works which is to be found in Britain, and it is of this I have to treat. The first appearance of it is a mile or three-quarters of a mile to the north of Whittlesey. It runs westward to Stanground (Plate xxvi), and how it reaches the Ermine street I do not intend to trouble you with this evening. When it goes eastward, the first thing it has to pass is the small strip of fen to Eastrea, which it crosses by a layer of gravel, only appearing now by a small section on this eastern side. Its thickness is about 2 ft. or 3 ft., but it has been removed on this small piece of fen, which is about 300 or 400 yards across<sup>3</sup>. It then goes on, still to the north, to the little village of Coates (Plate xxviii, No. 7), reaches Eldernell, and then goes sharp to the south-east in order to find the fen and grapple with it. The high land here drops down suddenly, and at its extreme point, enclosing a large space, is a camp, or perhaps it may be a fortified village. It is a kind of defence which might have enclosed either. Mr Ground, from whom I have received every kindness and attention, resides

<sup>1</sup> The part of the fen covered with silt is coloured brown on the map.

<sup>2</sup> The fen uncovered with peat is coloured a light black.

<sup>3</sup> The Sections are given on Plate xxviii, and are all marked on the map (Plate xxvii), numbered where taken with numbers corresponding to those on the plate of sections.

at this spot; and his sons, Mr William Ground and Mr George Ground, have worked this camp or village with great industry, and the Roman finds have been very successful. I have the pleasure of exhibiting some of these (Plate **xxix**)<sup>1</sup>. There is pure Samian ware, with the potters' marks upon it, and several vases, two or three of which are probably from the neighbouring furnaces of Castor. There have also been found there two flint celts, and a bronze hammer of the usual type. The road drops into the fen, as I have said, and for the first quarter of a mile its course is a field-road, to which it owes its preservation. I give you here a section of it (Plate **xxviii**, No. 6). When it leaves this duty it continues its course over the pure fen; but, unfortunately, some 20 years ago, by the order of Mr Childers, one mile of it was taken away bodily to make a road, which runs parallel to it. Fortunately it remains here in three parts, marked upon the recent Ordnance 6-inch map. I am able to give you a section of one of these parts (*Ibid.* No. 5), but it affords no possible idea of the very striking appearance that so slight an elevation as 3 ft. 6 in. of gravel running across a dead level country has. It really appears a very grand work; and when we consider that the whole road was laid on trees, now as perfect as when they were put down, and that the gravel is so hard that it is impossible to make any impression upon it, it seems a great pity that such a monument of industry and usefulness should have been removed for the sake of saving a few shillings. It is going now, and the 47 yards which remain will very soon be a thing of the past. But I am glad to have been able to keep some record of it by sections and description. The track of it runs over the fields, until it has to perform its original object, for about another half-mile; and it is there lost entirely except by the gravel which

<sup>1</sup> All were found at Eldernell, except the small broken dish second from the right as you face the plate, which is the one often referred to as belonging to Mr Curtis of Chatteris.

was not removed, and which slightly remains upon the peat, until it reaches the high land by March (Plate XXVIII, Nos. 5<sup>a</sup>, 4<sup>a</sup>). Here it enters the high land, after a passage of four miles, at a place called Grandford, which evidently implies its name,—the Great Ford. It is astonishing how cunningly it runs. It hugged the gravel promontory at Eldernell until it was obliged to part with it, and then finds on the opposite shore, as it were, a projection to take it on its way. It runs by the side of the elevated land and over it on to the other side of this March formation. And now it is clear why, of all the islands that run down the centre of the fen, this is the only spot that is called the “March” or boundary; it tells of the division of Mercia and East Anglia; like “Devizes” in Wiltshire, which is its Latin substitute, and which marks on the road from London to Bath the division in their contests of the Saxon and the Celt.

And now comes a point of very great interest. On the eastern side of the island where March stands, the gravel projects in a kind of ridge, with deep fen on either side. At the extreme eastern point of this ridge,—and the Great Fen road runs on the northern slope of it,—the silt begins, and the silt and the gravel there seem to kiss each other. It is evident to the eye that it is so; and on taking the plan annexed to the report of the Geological Survey of the Fens this is clearly seen<sup>1</sup>. Now this projection to the east of March, and the nearing of the silt to it, was taken advantage of by the men who made this road, and the road passes exactly at the point where they join. From this point to Denver, where it runs up to the high land of Norfolk, the road passes on the silt, and it no more touches the pure fen except in one place, of which we shall have a good deal to say. And what is the most remarkable part is this,—that not only does it lie on the silt, but it is covered by the silt. We quote now the well-known passage in Sir William Dugdale’s book on drainage:

<sup>1</sup> Miller and Skertchley, *The Fenland*, 8vo. 1878, p. 497.

Neither is that long causey made of gravel, of about three feet in thickness, and sixty feet broad (now covered with the moor, in some places three, and in some others five feet thick) which extendeth itself from Denver in Norfolk (near Salters Lode) over the Great Wash, to Charke; thence to March, Plantwater and Eldernell, and so to Peterborough, in length about xxiv miles, likely to be any other than a Roman work<sup>1</sup>.

The truth of this statement of Dugdale has been denied by all subsequent people who have assumed to know anything about the Great Fen Road<sup>2</sup>. The fact is this,—they never took any trouble to learn; and the only way to learn is to work, and therefore in order to ascertain what was under the silt, by the kindness of Mr James Hart, a surveyor of great experience residing in Lynn, I have been enabled to present you with sections of this road, not only as it is from Eldernell to March, but in its almost more interesting course from March to Denver. Now I am not a geologist; nor am I a scientific man; I leave it to others to account for what appears to me this almost marvellous deposit. But there the Great Fen road goes onward for miles on the silt, covered by the silt,—sometimes 3 feet, sometimes 4 feet, and sometimes 5 feet. Section after section I have given you, taken by Mr Hart, by the kindness of the many persons who occupy or own lands through which the road runs, and who have given me every assistance. By the kindness of Mr Nix, of Neatmoor, we took a section of it on the edge of his farm, and there first was a foundation of a thin layer of burnt clay, then the road, and on it some two feet of silt (Plate xxviii, No. 3). At this point there seems to have been a kind of siding, for a loop comes out from the road by a pond near Mr Nathan Booth's, goes over the

<sup>1</sup> Dugdale's *History of Imbanking and Draining*, Ed. ii. p. 174.

<sup>2</sup> The only person who has intelligently studied, and carefully written on, the fen road is Mr W. C. Little, of Stag's Holt, who was almost literally born on it. He has much assisted me by his paper and letters, but his attention has been directed almost solely to the portion from Eldernell to March, and he does not therefore touch the part the description of which follows.

gravel road, and joins the fen road again at Mr Nix's. It is traced by the line of gravel on the fields. Specially must I also name my friends Mr Scott, Mr Reuben Tuck and his nephew, Mr Fred Tuck, and Mr Watson, of King's Land Farm. I must make particular mention of Mr Scott, who is now, I think, 76 years old, and the great energy and interest he displayed in the matter. With his own hands he helped his men to cut up his fine pasture, he being determined to give me sections of the old road (Plate xxviii, No. 4). It is as clear that the silt is a deposit from the sea as it is clear that the peat is the production of fresh-water vegetation. After the road was made the sea therefore must have broken in again and washed for years backwards and forwards with its daily tides and raised this deposit. Taking the section at Mr Scott's farm, from the sides of the road to the top of the surface of the soil is 3 feet or 4 feet, covering the crown of the road 1 foot; and again, taking the section near the draining mill at Nordelph, the silt covers the top of the road to the extent of 4 feet (Plate xxviii, No. 2\*).

Going onwards towards Denver we cross the estate of Mr Curtis, of Chatteris. We have given a section at a point on his farm; the road lies undisturbed under the whole of it (Ibid. No. 2). In digging a drain there a few years back a Roman vessel was found, but unfortunately it was crushed to pieces by the spade. By the kindness of Mr Curtis I am able to shew you the cover. The road has been cut through by the Old Bedford river, and goes on to the farm of Mr Reuben Tuck, which lies between it and the New Bedford river. Now it was here that I made my first study of the Great Fen Road. It was on a bright morning in February that we started in a wagonette from Downham for a day in the fens. Mr Tuck was ready for us with his labourers, and here we had what was to me a great discovery. At it we went. First lay the silt, then the peat under it, and under it again lay the great road,—the fen road of gravel covered by silt and peat (Plate xxviii, No. 1). Perhaps

the description which my boy home from school gave to his other parent will best depict to you the scene. He said: "You should have seen father down deep in a trench with a spade in his hand working like a navvy. He was covered with mud, his hat was knocked in, and presently he came screaming out with gravel in his hand. He had found, he said, the gravel under the peat." The boy seemed shocked a little; but I pity any man who is so dead as not to scream out with delight when he found the road lying under the peat. Look at what it means! It means that there was there civilisation; that there was traffic; that there had been going to and fro of human beings passing with their merchandise, doing the business of life; in fact it shewed that the whole place was one line of communication from the great centre of England through the fen to the sea; and that after this the floods stopped all life and traffic.

I have taken the Great Fen Road from its inland to its eastward point. It is more than doubtful whether it was so made. I have not hitherto gone into the question whether the road was made from the sea or to the sea. By the heading of the paper I have made it the path *to* the sea; but I now suggest, and more than suggest, that its path was from the sea. And for these two reasons: We hear of no outgoing of the inhabitants of Britain invading and colonising the north, but we do hear of the colonies of the north coming and colonising Britain. In that case of course they would come from the sea inland. Again, at the fords we find the settlement to the north of them. Persons coming from the north, just coming to the ford, would there refresh themselves. When they got over they would be very glad to go straight on their way. Sedgeford is on the north side of the ford, so is Fordham. The village settlement of Guist (Gegge set) is on the sea-side of the river, where the ford is still used to avoid a tolled bridge at its side. Southery could only be south to those abiding in or going from the north. But it will be more convenient to

still continue on our course in a way the reverse of that in which we suppose that the road was made. We have now taken you to Denver.

The road having left the fen, and done its duty there, runs up to the high land. This joining of the Great Fen Road and its path to the sea on the high lands of Norfolk is of no little interest, and I have taken much pains to trace it. The result is that from the eastern bank of the New Bedford river which was cut through it, it went straight to the river Ouse—but not finding a convenient crossing at that point it went southward about a furlong—and was there taken over the river, going straight up past the front of Silt Fen Farm—through the Stoke railway just where it bends to go into Denver station, and then upwards by the line roughly marked in Plate XXVI—the surface of the fields give indications of its course.

It then has to meet another ancient road from Littleport, the *Akeman Street*, which I will not further go into, but which I leave entirely to Professor Babington (*Ancient Cambridgeshire*, pp. 64—68). This southern road joins the Fen Road a little to the north of Ryston, and both go on together by the stone cross, marked on the Ordnance map, to Bexwell. Here we will leave the southern road, interesting though it is, and give undivided attention to the Fen Road. From Bexwell this latter road goes eastward to Stradsett, written in Domesday *Strateset*, or, “the settlement on the street”. Thence it takes a northerly direction, through Fodderston Gap, straight to Wormegay. Wormegay now lies off any track or road; it is one scene of desolation; no one ever goes to it. Blomefield describes it as follows:

Wormegay is environed with water and low grounds, fens and marshes; the chief and most safe entrance is by a causey on the west side, where, on the right hand, stood formerly a castle...The present village is a very mean one<sup>1</sup>.

<sup>1</sup> Blomefield's *Norfolk*, iv. 214.



That is the description written in 1775; the village is no better now. The castle was the seat of a great honor and barony. It stands exactly where the road crosses the small river running into the Nar. It had 20 knights' fees under it, including so great a manor as Litcham. It had its priory standing by the river side; afterwards its manor-house; and it is now a waste. Why was it once so great? Because the great road ran through it. It was on one of the great highways of the country, Wormegay,—the way dedicated to the Great Serpent God, precisely in the same manner as the way by Gayton Thorpe was dedicated to the Great Archer God Ægel. Away the road goes through Wormegay until it reaches the shore of what must once have been almost a gulf, through which the river Nar flows, for it is a feature in our coast that these gulfs run inland from the sea or shore, having in the midst the rivers coming from the higher ground. The roads pass these gulfs at their head, at the first point where they narrow and where the passage is shortest. The moment the road gets over the gulf on to the dry land on the other side, we come to a Benedictine Priory. We wonder why a Priory should rise in a place so utterly desolate, so far now from human traffic. The Priory was by the great way. Thence the way went up the Mill Drove, and not by the present course, passing on the left a Celtic fort, which fortunately has been secured, so that it may not share the fate of the tumulus on the Walton field. The road then descends into the valley, and we have the castle of the Scales's in Middleton Towers, which must have been away from human habitation, in a desolate pass by a reach of sand hills. Why was the Celtic fort there? And why is Middleton, Middleton? Because it lies by the way, on the ridge between the two marshes, the one at Wormegay and the other at the Towers, for the Towers are at the head of another gulf, more of a lake before drainage than that at Wormegay. And it is at the head of this gulf

that the road passes. Each of these gulfs had its fort. Wormegay, Middleton, Gaywood, and Castle Rising, were all at the head of bays, and the fine earthworks which still exist guarded these inlets and the road which passed by them. The tracing of the course of the great way lights up the whole district. Beyond Middleton, going eastward, is Leziate—Lesegate in Domesday. Gate of course is road. It then takes its rise to the right by Leziate, dividing parishes, and therefore shewing it was there before the settlements came, into that road which I told you runs between Gayton and Gaywood, and so straight away to win the great Ailesway which I described at the beginning of this lecture.

Now we will take this Ailesway, grass-grown and deserted, on its path northward to the sea. It goes, after passing by Congham, to Hillington, passing nearly a mile eastward of the village. It is there called the East Gate Drove, and went over by the mill, now taken down, and its course is slightly altered to go over a bridge, instead as formerly through the ford, which is still perfect in the river at the back of the Hall. We find the Manor House, formerly of the Abbot of West Dereham, now the site of Hillington Hall, standing on it, and the maps which have been kindly lent me by Sir Wm. Ffolkes shew that before 1593 there were three other seats of manors close by. Why were these manor houses there? Simply because the great way passed them. It had some trouble to extricate itself from the marsh near the ford, and turns a little to the left, and very shortly goes due north straight away from Flitcham. One mile from Flitcham, Blomefield says, is Flitcham burgh; and he quotes the writ of William Rufus, by which the inhabitants of the three hundreds and a half were called to decide the right of the abbot of Ramsey to land at Holme, near Ringstead (*quæ pertinet ad Ringstedam*)<sup>1</sup>. This Flitcham-borough is on the top

<sup>1</sup> See *Chronicon Abbatæ Ramseiensis*, Rolls Series, 1886, p. 214, where the writ is quoted at length.

of the chalk downs, which seem to chase each other on their way northwards. It is on a highly elevated spot above all the country round, now planted with trees, and called Paston Clump, and the ditches are but little altered. Blomefield says that it was square. It is a mile, or a mile and a half, from any habitation; and one asks oneself why the meeting of the hundreds should be held there. Because the great way ran past it. Ramsey is about nine miles from Whittlesey across the fen, and if the monks who attended that meeting did not wish to go across the fen, they could very easily go round to the north by Peterborough down the Great Fen Road, and on straight to their place of meeting, which was probably chosen on account of the directness of the route from Ramsey to Flitcham-borough. The road has been here used for ordinary traffic for two miles, but from Flitcham-burgh the trackway is simply a way through the fields, and has never been anything else, and here we have the only part of the original Ailesway left to us. It extends for about 2 miles, when we come to an enclosure, and then it has been widened by hedges and left to take care of itself; but here through the fields it has no hedge; it has simply the ruts that were left there when far beyond medieval times the road was used. It is taken over the valley by an embankment, and through the next hill by a cutting, all shewing that it was made. Onward northward it goes, until, as I have said, it becomes a wide road between two hedges, where it is called the Street Ford Road. Even the name and tradition mark it as a public road—the street. On the summit of the hill, as it dips down to the ford at Shernbourne, another road crosses it from west to east, and the crossing is marked High Cross on Bryant's map of Norfolk, 1826. High Cross does not, in my opinion, mean height in point of elevation, but it means an important crossway like the High street. There is a High Cross at Tottenham, where the Ermine street goes out of London. The principal High Cross

in England is where the Fosse crosses the Watling street, in Warwickshire. The road then continues through Sedgeford—in Domesday Secheford—straight to Ringstead, and then it has to turn a little to the left to escape that very remarkable depression called Ringstead Downs. To avoid this, it runs near, and almost parallel to, the other great way, the Paddars way, for a short distance, and finally reaches the sea at Hunstanton. Here it formed the outside northern boundary of the park before its recent enlargement, but now runs through it, and ends apparently a little to the north-east of the front of the Hall,—for the last 30 or 40 yards on an artificial embankment. All round we have signs of the importance that was attached to the head of this great road. Below towards the sea are moats, and immediately above them to the east of the churchyard are signs of earthworks<sup>1</sup>. The scene, with the Hall and ancient trees, is a highly picturesque one; but it is not with that we have to do. We have to take on the road from its apparent ending to the beach. It crosses at a spot to avoid the river, and it next turns to the right, westward of the church, keeping to the spur of the Chalk hills, which are thrown out here, and goes down the original trackway (now enclosed by two hedges) quite on to the beach. This last piece of the trackway is marked on the 17th century plan (kindly placed at my disposal by Mr le Strange) as the Haven gate. It may be interesting, as the Paddars way so nearly touches it at Ringstead, just to describe the ending of that way, within half-a-mile of the spot where our way finishes. On the marsh at Holme there is a small rising of the Chalk Downs as if it had been thrown there. Into this the Paddars way goes. Seaward of this mound the

<sup>1</sup> In Hunstanton churchyard, to the N.E. of the church, there is a mound suggestive of the Toot Hill, or people's meeting-place, at Peterborough. Below, in the field, is a square enclosure surrounded by a slight bank. These are close to the old path of the road, and near its end. I would suggest that we have here an important place of meeting accessible by the ancient way.

tidal river flowed, and around this elevation entrenchments have been made, now filled with water. All this is very apparent, and to those who have studied it as I have done, it is very interesting.

Now it will be asked: Why do these two ways fall both into this bay—the one at Hunstanton, the other at Holme? This is remarkable, and I must ask you to follow me. Between the high lands of Weybourne and Hunstanton lies the north shore of Norfolk, and between them are the chalk downs which go continuously from the Chilterns to the German Ocean, but they drop short generally for a mile before reaching the sea, except at Hunstanton, where they seem to throw themselves into it, and form Hunstanton cliff, and at Holme, where they fling themselves into the marsh. Between Weybourne and Hunstanton, the sea, when it goes backwards and forwards, does not deposit silt, but the whole stretch of waste is covered with marsh, over which the sea now flows, and over which there is very difficult passage. But at Hunstanton and Holme people could land and at once proceed without danger on their way inland. One sees now exactly why the tradition of St Edmund landing at Hunstanton is a fact; because when he came to his kingdom of East Anglia he would land where he could get inland by one of the great ways of the country; for it appears equally necessary, not only that he should have a landing-place on the shore, but that he should have access from it to go inland. And thus ends the path of the Great Fen Road at the sea.

When was that path made? I will give one addition to the very many theories that have been for years made as to the settlements of the people in this our far east. I take for my guidance the words of the earliest historian who came and saw us, and sent home the reports he could obtain of what we were like and what our habits were. One of the observations of Cæsar was that the inland people were aboriginal, but the

coast population had come over from, as he says, the Belgæ,—because he wrote from Kent and saw no other country—and having come either for plunder or war, they had settled here,—and mark this,—had caused their settlements in this country to be called after the cities or towns in the country whence they came. Now that the population from the continent pressed not only on Kent, but also on the north, we have clear evidence in two great camps—Brancaster and Burgh by Yarmouth—that were made in East Anglia in order to prevent the inroads of what were called by the general name of Saxons. Therefore there was the same pressure on the coast of Norfolk as there was on the coast of Kent by these incoming invaders. Those coming into Norfolk in after-times we know came from the north. My suggestion, and nothing more, is that long before Cæsar came the same process had been going on on the northern coast of Norfolk as in Kent, only in our case from the north. That remarkable sentence has always struck me,—that Cæsar thought they had called the places in Britain by the same names as the places—*civitates*—they had left on the continent. The very first place that we find after the invaders had stepped upon the land at Holme (which only meant the low marshy ground, and is hardly the name of a place) is Ringstead—the capital of the kingdom of the Danes, and where the Danish kings now lie is Ringstead in Denmark. This carries out the view of Cæsar, and shews that the settlement was there before Cæsar came, called after the city the Danes had left in their own land; that they had merely done what he found other nations had done,—come over and called their settlements by the names of their old homes. Cæsar found in Britain a highly trained and intelligent people, with a great population; and this all shews that there must have been a high village organisation, and particularly directed to that subject which has occupied our attention this evening, namely roads. Cassivelaunus, when he retreated after his final

defeat, harassed Cæsar by attacking him through roads which the Britons knew, but which Cæsar did not,—*vis notis semitisque*. I believe this was one of those roads,—not one of those by which Cæsar was attacked, because they were too far off—but one of the systems of roads which Cæsar found here developed, and not a road made afterwards by Cæsar's successors,—by the men who made the camp at Brancaster. If so, the Paddars way would have run into the camp, but it ends 5 miles to the west of it, and is a totally independent work. Therefore my conclusion is that the road which I have been lecturing upon this evening was formed long, long before the Romans visited us.

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MONDAY, *February* 3, 1890.

Professor Hughes, M.A., President, in the chair.

The following new members were elected :

Hubert Humphrey Middlemore Bartlett, Trinity College.

William Hepburn Buckler, Trinity College.

Rev. Newton William John Mant, M.A., St John's College.

Rev. Benjamin Reed, B.A., London.

The following objects were exhibited :

A bronze Ring-Dial,  $1\frac{1}{2}$  inch in diameter, found at Abington Pigotts, exhibited by Rev. W. Graham Pigott; a second from Cumberland (where it is known as a *Shepherd's Watch*), exhibited by Mrs Hughes; and a third exhibited by Professor J. C. Adams, who made the following remarks on these objects :

An account of the Ring Dial with an explanatory diagram is to be found in an edition of *Chambers' Cyclopædia*, edited by Abraham Rees, early in the present century, from which the following particulars are extracted.

"The Ring Dial is usually small and portable, consisting of a brass ring or rim, seldom exceeding 2 inches in diameter and  $\frac{1}{2}$  inch in breadth.

"In a point of this rim there is a hole through which the sunbeams being received make a lucid speck on the concavity of the opposite semicircle, which gives the hour of the day in the divisions marked therein. \* \* \* \* In order to have the Dial perform throughout the whole year, the hole is made moveable, and the signs of the Zodiac or the days of the month are marked on the convex side of the ring, and by means of these the position of the hole is determined for the time of year. \* \* \* \* To use the dial, put the moveable hole to the day of the month or the degree of the Zodiac the sun is in; then, suspending the dial by the little ring, turn it towards the sun till his rays, passing through the hole, point out the hour among the divisions on the *inside* of the ring dial."

The dial may be constructed so as to give the accurate time throughout the day, about the time of the Equinoxes; but at other times of the year the hour will not be correctly given except near noon.

There were also exhibited:

By Professor Browne:

A plate of figures of the inscribed Stones of Scotland, in illustration of his lectures this Lent Term.

By Professor Hughes:

A gold reliquary from Rio Janeiro; a grey stoneware jug and a 'Bellarmine' said to have been found in digging the foundations for the Perse School, Hills Road; various objects from Barnwell, Sandy, &c.

By Mrs Hughes:

A water-colour drawing of the frescoes of St George and the Dragon in Pickering Church.

The Ven. Archdeacon F. R. CHAPMAN read a communication and exhibited documents, on the purchase of the Manor and



Advowson of Mepal in the 14th century by the Prior and Convent of Ely, as witnessed by a series of parchments which are preserved in the muniment-room of the Cathedral.

The document of chief interest which he exhibited was a *Computus* Roll of a certain monk, William of Wysbech by name, presented to the Chapter in the year 1361, which contained a detailed account of moneys which he had received and expended for the Convent in the purchase and mortification of the Manor and Church.

By this account it was shewn, that only a small portion of the necessary funds were provided from the Treasury of the House, the greater part having been voluntarily subscribed by the monks themselves and their friends in the neighbourhood. The names of all the donors are set out at length with the sums which they gave; and special gifts are recorded of silver vessels, forks, cups, and mazer-bowls. The amount of the purchase-money is the first item on the debit side, and there follows an exact entry of three several journeys which the monk had taken to London for the purpose of obtaining the king's licence for the conveyance of the property to the Church of Ely, with his personal expenses, and the fees which he paid to the various officers of the king.

Other documents, to the number of twenty-four, were also shewn and described, by which were illustrated the several legal processes which had to be gone through, and the various transfers which had to be effected, before the requirements of the mortmain-acts of that time could be satisfied, and the property legally conveyed to the "dead hand" of the Church.

A few observations on Archdeacon Chapman's paper were made by the Rector of Mepal and by Professor Middleton, who explained (in answer to a question from the Archdeacon) that *furatus* meant *perforated* in mediæval documents.

Mr E. A. W. BUDGE made the following communication :  
 ON THE SYRIAC AND COPTIC VERSIONS OF THE  
 MARTYRDOM OF ST GEORGE OF CAPPADOCIA,  
 PATRON SAINT OF ENGLAND.

A FEW years ago I became aware of the existence of a Coptic manuscript containing the history of George of Cappadocia, his martyrdom, the building of his shrine at Lydda, and the miracles which took place in it. This MS. belongs to one of the old collections preserved in the Bodleian Library at Oxford, and is divided into three sections. The first gives a brief account of his life and martyrdom, and was written by his servant, Pasikrates, who professes to have been present during the whole time of his master's torture, and to have witnessed his death. The second relates the account of the bringing of George's body from Tyre to Diospolis, and the building of a shrine there by his kinsman, called Andrew. This section purports to have been written by Theodosius, Bishop of Jerusalem. The third section contains the narrative of the miracles which took place in the shrine, and gives an account of the death of Diocletian by miraculous means. This MS. is written in the Memphitic, or Coptic, dialect of Lower Egypt. There is preserved in the Vatican an encomium upon St George of Cappadocia by Theodotus, Bishop of Ancyra, whose testimony is perhaps the most valuable of all, for it preserves many details which amplify the brief narratives of Pasikrates and Theodosius. Theodosius is probably to be identified with the Palestinian monk, who caused such a disturbance at the Council of Chalcedon, A.D. 451, and who afterwards came to Jerusalem, and usurped the throne of Juvenal, from which he was expelled about the year 453. The work of Theodosius is referred to and quoted by Theodotus, who lived in the early part of the fifth century. Thus we have two full accounts of the martyrdom of St George written before the end of the fifth century. We may

take the matter a step further back, to prove that the story was known at the end of the third century; for we are distinctly told that Diocletian sent one of his generals called Euchios, to demolish a shrine in Syria built in honour of St George. The Coptic account, however, of the martyrdom, which appears to have been translated from the Greek, has been so altered by the Coptic scribe that the original form of the story has quite disappeared in this version. We may say in passing that this version was read publicly in the churches of Upper Egypt soon after the sixth century. As the work was known in Egypt at an early date, it follows as a matter of course that it would also be known to the Syrian monks who lived in the Scete desert. We should then expect that a translation into Syriac would very soon be made by them, and this turns out to be actually the case. We have in the British Museum three Syriac MSS. containing the history of St George. They were written in the sixth, eleventh, and twelfth century respectively. A fourth MS. of great value for the text is one indicated in this paper by D, and is preserved in the University Library of Cambridge. If we compare the Coptic and Syriac versions of the history of St George as we know it from the MSS. described above, we shall see that they are to all intents and purposes identical, and that they appear to have been translated from a Greek original. It is true that the Syriac account differs in some respects from the Greek version published by Pappenbroch in the *Acta Sanctorum*; nevertheless, making allowance for variant readings in the Greek MSS., it is quite clear that these two versions are the same. The Syriac version is simpler in form, and has less of the miraculous in it than the Coptic; and as the Syriac MSS. are older by three centuries than any Coptic MSS. known to us, we may assume at once that the additions in the Coptic version were added from the imagination of the scribe. As the Coptic version of the story has already been published by the present writer,

it will only be necessary here to give the Syriac text of the history with the variant readings of the four MSS., together with an English translation of it.

This translation was read, and some observations were made by Mr Budge, and comparisons drawn between it and the myth, common to so many nations, of the combat between light and darkness.

Mr CHURTON observed that the legends of St George the Martyr assumed such a variety of form that it seemed impossible to ascribe them all to one origin. Canon Maclean, of the Archbishop's Mission to the Nestorians or Eastern Syrians, had been making translations from their *Euchologion*, and amongst the features of a very scanty Hagiology, including the commemoration of the seven Maccabean martyrs and a few other saints, a conspicuous place was given to St George the Martyr, which was a striking evidence of the widely-extended influence of his name.

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MONDAY, *March 3, 1890.*

Professor Hughes, M.A., President, in the chair.

The following new Members were elected:

Rev. John Reginald Harmer, M.A., Corpus Christi College.

Robert Forsyth Scott, Esq., M.A., St John's College.

Alfred Smith, Esq., Trinity Street.

The following antiquities were exhibited:

By J. H. Taylor, M.A., Trinity College:

A pendent dial. Two Bactrian and ten Hindú coins from Benares.

By Mr A. G. Wright:

A gold coin found in ploughing near Great Malvern.

This was explained by Mr Jenkinson as having been probably struck in North-Western Gaul.

By Rev. S. S. Lewis, M.A., Corpus Christi College:

Six Gallic gold coins, illustrative of this coin.

The Rev. W. H. SHIMIELD, Rector of Wendy, Cambridge-shire, made the following communication:

### ON SHENGAY AND ITS PRECEPTORY.

ABOUT half a mile westward from the small village of Wendy, on the road to Guilden Morden, and in the pleasant pastures of Shengay, may be seen the site of a once celebrated Preceptory of the Knights of St John of Jerusalem. Though

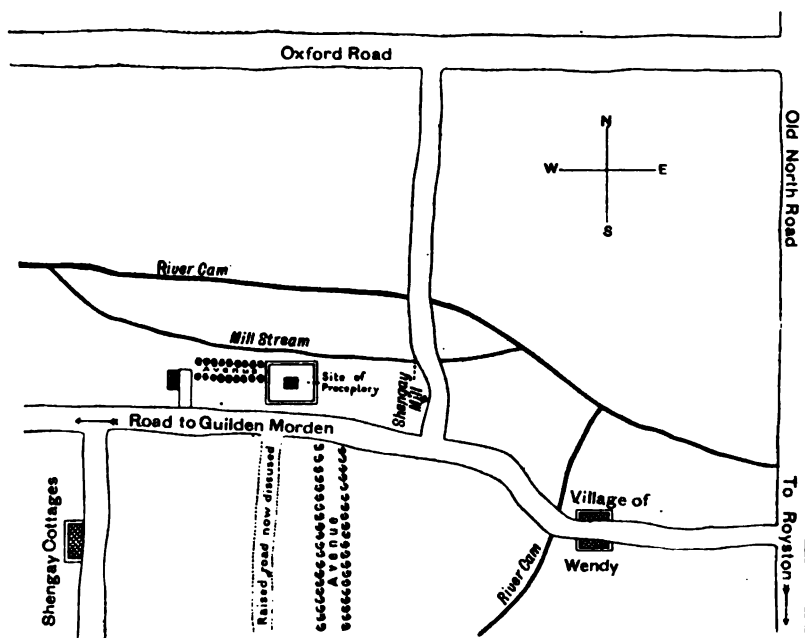


FIG. 1. Rough plan of Shengay and its neighbourhood.

it must have been an establishment of large dimensions, as it was certainly of great ecclesiastical importance, no traces of its buildings now remain, nothing is left to testify to its existence but the dry moat which surrounds the site, the inequalities of the ground caused by the removal of the foundations, and the avenues of trees which mark the former approaches to it. The moat encloses a grassy space about 200 yards square, and was probably fed by the stream which has been diverted from the Cam, and runs close past the site, on the north side of it (Figs. 1, 2).

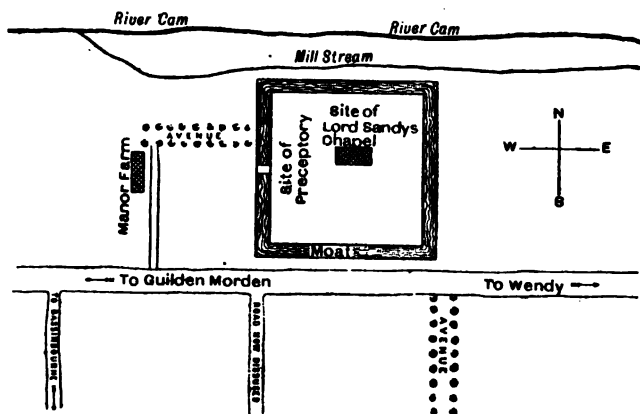


FIG. 2. Shengay: Site of Preceptory.

Though Shengay retains some of its ancient ecclesiastical prestige in giving its name to a Rural Deanery in the Arch-deaconry of Ely, it has now neither church nor chapel nor burial-ground, and no ecclesiastical revenues whatever. It has practically been disestablished and disendowed, and its people are left to the voluntary ministrations of the Rector of Wendy.

After several years' search and enquiry, I have been unable to discover any record of the architectural features of the Preceptory Buildings, and I can only suppose that they were on the same plan as the other Hospitals of the Order built at the

same period in other parts of England. Apologizing, therefore, for the poverty of the material for this paper, I will ask your indulgence while I lay before you, chronologically, the various scraps of information I have been able to collect from various sources.

Dugdale, enumerating the possessions of Algar, Earl of Mercia, has the following passage:

"Of the Lands which this Earl *Algar* did possess in King *Edward* the Confessors days, these are Recorded in the Conquerors Survey; viz.... Lidlinton, Mordune, Scelgy, Melleburne, Everesdone, and Badburgham in Cambridgeshire..."<sup>1</sup>

Roger de Montgomerie, afterwards Earl of Arundel and Shrewsbury, a Norman and kinsman of the Conqueror, had at the Survey eleven manors in Cambridgeshire. To the Abbey of Utica in Normandy he gave the Lordship of Melbourn and the tithes of Shengay<sup>2</sup>. In the year 1130, Sybil his daughter, who married John de Reynes<sup>3</sup>, founded at Shengay a Commandery of the Knights Templars, and bestowed on them the Manor of Shengay and other property in the county. It was dedicated in honour of the Blessed Virgin, and was held by the Templars until their order was suppressed in 1313, when it was bestowed on the Knights Hospitallers of St John.

From this time to the Dissolution many circumstances point to the importance of the Hospital, the Grand Prior of the Order in England being sometimes also at the same time Preceptor of Shengay.

In the Register of Simon de Montacute, Bishop of Ely 1337-45, we find that Walton de Middleton was instituted to Shengay on June 14, 1338, being presented thereto by Philip

<sup>1</sup> *The Baronage of England*. By William Dugdale, fol. Lond. 1675, i. 10. In Domesday the word is spelt Scelgei.

<sup>2</sup> *Ibid.* i. 26, 27.

<sup>3</sup> Camden, ed. 1722, i. 479. Dugdale marries the lady to Robert Fitzhamon.

de Thame, Prior of the Order of St John in England, and on December 4th, 1349, Simon of Shengay was Prior of the Order.

The year 1371 is a very important one in the annals of the Shengay Preceptory, for a general chapter of the Order was held there on June 12 of that year, John de Dampford being then Preceptor<sup>1</sup>. The Chapter was presided over by Raymond de Berenger, the Grand Preceptor of the Order, and was for the purpose of receiving an account of the Lands held by the Order in England, Ireland, and "the other parts of the seas." It was again convened on October 28, the Feast of St Simon and St Jude, in the same year, and some of the Preceptors of the Principal Hospitals in the Kingdom are mentioned as being present. Among them are the following: John Paveley, Prior of the Hospital in England; John de Dalton, Preceptor of Willoughton and Beverley; Roger de Middleton, Preceptor of Lynnemore; Richard de Wirkeley, Preceptor of Egle; Robert Hales, Preceptor of Stebach and Stamford; John de Dingley; John de Dampford, Preceptor of Shengay, etc. etc. It must have been an important event and have caused a great deal of excitement in this part of the country, and in imagination we can picture the various knights and their retinues wending their way along the Old North Road, and thence through the groves of Wendy and the rich meadows of Shengay to the stately house where the Chapter was held.

From the date of this general chapter until the end of the century, the Preceptors of Shengay do not seem to have been remarkable; nor is any extraordinary event recorded in the annals of the Hospital. I have the names of some of the brethren who held offices, and they are English names. I may as well mention them with the dates of their taking office.

1378. John Cokerel of Steplemorden, Chaplain, Deacon of Shengay.

1379. June 20. Wm. Ledman, vicar.

<sup>1</sup> *A Description of Leicestershire.* By William Burton, ed. 1622, p. 85.



1380. Dec. 29. John Belman, do.  
 1381. Dec. 8. John Ive, vicar, took oath of canonical obedience to Thomas de Arundel, Bp. of Ely. The same day Wm. Cook of Steplemorden, Chaplain, Deacon of Shingay.  
 1382. Dec. 5. S. Corby on the death of Ive.  
 1385. John Weseham.  
 1393. Sep. 13. John Edward.  
 1402. June 21. Wm. Battle of Abington.  
 1404. July 21. Thos. Peacock on Resig. of Battle. (*Mason's Book of Documents.*)

In this year, 1404, on Sept. 5th, the Preceptor Robert Dalison died. He must have been a man of some note, because he was honoured with a monument in the Chapel, and

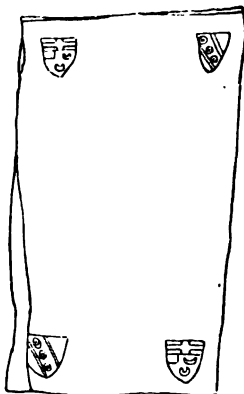


FIG. 3. Gravestone of Robert Dalison, reduced from Cole's sketch.

part of it, the gravestone without the effigy, was remaining until 1684. Cole<sup>1</sup> says:

"Being at the Herald's Office, by the Favour of Mr Warburton, I was shewn a Visitation for Cambridgeshire in 1684, with which were some few Epitaphs taken, and among the rest this at Shengay: viz:

'Shingay. In the Chapel.

'Hic jacet Frater Robartus Dalizon, Miles, quondam Preceptor hujus Preceptorie de Shingey, et nuper Preceptor Preceptorie de Halston et Temple-Combe, qui obiit quinto Die Septembris Anno Domini 1404.'<sup>2</sup>... There is also tricked out the Form of his Gravestone, without his Effigies,

<sup>1</sup> MSS. Cole, ix. Add. MSS. Mus. Brit. 5810, f. 121 b.

<sup>2</sup> Cole thinks that we ought perhaps to read 1504. MSS. Cole, lx. fol. 92 b.

being an oblong Stone with 4 Shields at the 4 Corners, the first and last having these Arms on them, viz.: 2 Crescents and a Canton, for Dalison, with the St George's Cross in a Cheif, as Preceptor of the Order of St John of Jerusalem. The 2nd and 3rd Coats are, 3 Annulets en Bend between 2 Cotesies."

In the Chapel Windows, says the MS. Visitation, are 4 Escocheona.

1. Gules, a Lion rampant Or, debruised by a Bend, Sable.

2. Blue, a Bend engrailed, Ermine.

3. Argent, on a Chevron Gules, a Crescent for a Difference inter 3 plates, Sable.

4. Gules, a Chevron Ermine and Border engrailed, Blue.

In Shingay Hall 3 Coats.

1. The Cross above, Sable a Chevron engrailed int. 3 Plates each charged with a Pale, Gules. Impales Argent a Bugle Horn inter 3 Griffons heads erased, Sable. Greene impaled by Docwra.

2. The Cross and 4 Coats below it. 1 and 4, a Chevron inter 3 Pheons: 2 and 3, a Cross.

3. Gules, the Cross, Argent. Under it 1st and 4th a Chevron inter 3 Garbs. 2nd and 3rd Blue Frettè, Argent, and on the Sides of each of them is wrote obliquely "*Sane Thele Otheos.*"

This motto evidently puzzled Cole, and he adds:

"As to the motto I can say nothing more than that on the great Beam of the Kitchin Chimney at Balshall in Warwickshire, (belonging also to the Hospitallers,) is cut in Wood a chevron engrailed inter 3 Fermeaux, and in Chief a Jerusalem Cross, with this Motto, *Sane Baro*<sup>1</sup> which may lead to explain the other<sup>2</sup>."

In passing, I may note that in 1524 Thomas Dalison, steward of Shengay, was the recipient of a very useful, if not a romantic, legacy. Sir John Thorney, chantry priest of Clopton, by will dated 10 Jan. in the above year, left him 10s. and a pair of Fustian blankets; and "to Helen Janewaye of Shengay 4d<sup>3</sup>." There are still several Janeways living at Shengay, doubtless the descendants of the fortunate Helen aforesaid.

Cole also quotes "Mr Layer's small MS." noting the same

<sup>1</sup> Professor Hughes, President of the Cambridge Antiquarian Society, suggests a probable solution of the motto, which is that it was Greek, and that the Greek E was taken for S. He reads it thus, 'Εὰν ἐθελῇ ὁ θεός, which is intelligible.

<sup>2</sup> Cole cites Dugdale's *Warwickshire*, ii. 969.

<sup>3</sup> MSS. Cole LX. Add. MSS. Mus. Brit. 5861, fol. 92.

arms in the Hall of the Preceptory in his time, and "this Inscription or Motto, at most places in the Windows *Sane thele otheos*, set in oblique manner."

Cole adds, of his own observation :

"In the Hall Window is still remaining St George's Cross viz. G. a Cross A. and this Motto in a Scrole sideways or obliquely: *Sane Thele Otheos*. This Hall and some other old Buildings joyning to it, and the new small House, was part of the old Commandery and stands at the West end of the Chapel<sup>1</sup>."

No hint is given as to whom these arms belong. No. 3 in the Chapel are evidently Sir Thomas Docwra's. Those in the Hall all belong to Brethren of the Order, as shewn by the Cross in chief. The 1st are those of Docwra quartered with Greene, while No. 3 are those of Sir Thomas Sheffield quartered with Lound of Butterwicke in Lincolnshire. Of these two Preceptors of Shengay, Docwra and Sheffield, we know that the former was Lord Prior of St John of Jerusalem, and was probably Preceptor of Shengay first, as he was a Bedfordshire man. There was also a family of that name at Bassingbourn, and in East Hatley Church there is a monument to Sir Roger Docwra, who married Elizabeth, daughter of Ed. Brockett, of Brockett Hall. It originally had two brasses of him and his wife. His brass is gone but his wife's is left. His arms, the same as those which were at Shengay, were at the first and fourth corner, his wife's at the second, and his impaled with his wife's at the third. Doubtless he was a relative of Docwra the Preceptor of Shengay. In 1870 the Postman at Guilden Morden was a Docwra, and at Shepreth there is Docwra Manor. Doubtless it was a local family. While Prior of the Hospital of St John by Clerkenwell in London, he finished the rebuilding of it, as it had been nearly destroyed by fire in 1381 by the rebels under Wat Tyler. His arms were carved in stone over the great gate, and bore the date 1504.

Sir Thomas Sheffield, Grand Seneschal of Rhodes, was

<sup>1</sup> MSS. Cole, *ut supra*, p. 123.

Preceptor of Shengay in the year 1518. He seems to have built a chapel at Wendy, for in the MS. Visitation dated 1684, before quoted, in a few notes taken in some churches in Cambridgeshire, the following are mentioned as being in a window at Wendy, being the arms of Sheffield already described as existing in the Preceptory of Shengay. At Wendy this inscription was added :

"Orate pro bono Statu Thome de Sheffeld, Militis, Magni Seneschalli Rhodi ac Preceptoris Preceptorie de Shengay ac Beverley qui istam Capellam de novo prima fundatione reedificavit in Anno 1372<sup>1</sup>."

But whatever might have been the glory or usefulness of the Shengay Hospital, it was soon to cease. The cloud which had long threatened the religious houses soon broke, and in 1538 the Preceptory shared the fate of the rest, and was suppressed, and its lands and possessions handed over to the king's use. It was worth £176. 4s. 6d. at the suppression, and was bestowed by the king upon Sir Richard Long, Master of the Hawks<sup>2</sup>.

It passed thence to Henry his son, who died 15 April, 1573, "leaving alive at the time of his death Elizabeth his sole daughter and heir<sup>3</sup>." She married William Lord Russell, Baron of Thornhaugh, son of Francis Russell, Earl of Bedford<sup>4</sup>. William Russell died 1663, and his son and grandson suc-

<sup>1</sup> MSS. Cole, *ut supra*, p. 118. This inscription was copied at the Herald's Office by Browne Willis, who adds : "or 1472, for the Date is blind."

<sup>2</sup> I suppose it was before the suppression that the following curious custom prevailed. Mr Rand's Q<sup>u</sup> MS. 1773, July 7, says : "In ancient times they had a cart there called a ffairy cart, with which they fetched those from Cambridge that were executed, and buried them there; such blind devotion they imputed to that place."

<sup>3</sup> From his tomb in the Church of S. Andrew, Wardrobe, London.

<sup>4</sup> By inquisition taken at Cambridge 15th December, 10 James I., the Jury found that Elizabeth Lady Russell (daughter and heir of Sir Henry Long, Knt.), wife of William Lord Russell, Baron of Thornhaugh, then living, died on the last of March (9 Jas. I.), possessed of the Manor of Shengay in Cambridgeshire, leaving Sir Francis Russell, Knt., her son and heir, then of the age of 21.

cessively inherited the title, but enjoyed it only a short time, the latter dying in 1669. "Sir William Russell, son and heir of Sir John, having ruined his fortune by raising troops at the Revolution, sold his estate at Chippenham to the brave Admiral Russell (nephew to William Duke of Bedford), who for his splendid victory at La Hogue was created Baron Shengay and Earl of Orford<sup>1</sup>. The admiral built a splendid mansion at Chippenham, where he entertained George I. 4th October, 1717. By his will bearing date 1727 he bequeathed his estates to his niece, whose daughter and heir married Samuel Sandys, Esq., of Ombersley in Worcestershire" and thus the Shengay estate passed into the family of Sandys<sup>2</sup>. Mr Sandys was created a Peer in 1743. From Lord Sandys, the manor of Shengay passed to his daughter, the Marchioness of Downshire, thence to the Hon. Thomas Windsor, and thence to Lord Hardwicke by purchase.

Glancing back at the fate of the Preceptory buildings after the Dissolution they seem to have gradually fallen into ruins, and the cure of the souls of the people of Shengay was handed over first of all to a stipendiary curate, and afterwards, doubtless for purposes of economy, to the vicar of Wendy. Some acknowledgment of the responsibility of the Lord of the Manor to provide for the spiritual needs of the people was made by Lady Dorothy Russell, for in one of the old Registers at Wendy the following is entered on a fly-leaf:

"Aug. 10, 1656. A true note of four acres of arable land in Wendy, set over and confirmed by Lady Dorothy Mortimer and Francis Russell, sometime Baron of Thornhaugh, and lastly Earl of Bedford, to the Vicar of Wendy, in part for the Composition due from Shengay to the Vicarage of Wendy."

Then follows a description of the several half acres of the land making up the four acres with their boundaries and posi-

<sup>1</sup> Cole says his arms were in the east window of the Chapel with the date 1697, he supposes the date of the building of the Chapel.

<sup>2</sup> *Lysons' Cambridgeshire*, p. 167.

tion. This entry is signed, Seth Pavy, Vicar, and John Loudon, Churchwarden.

The redoubtable Dowsing in his Diary says of Shengay :

"1643 Mar. 15. At Shingey a Chapell of Mr John Russells. There was a Crucifix and 3 of the Marys with her Children, and 12 Pictures more."

Whether these were demolished or spared, history saith not, but it would seem that at least the escutcheons in the windows were spared, as the MS. Visitation of 1684 describes them as then existing. I have come to the conclusion that the Hall and original Chapel were pulled down in 1697, and that the



FIG. 4. Reduced copy of Cole's Sketch of Shengay Chapel.

glass was either destroyed in the process or carried away. A new small Chapel was then built on the site by Lord Sandys. Cole<sup>1</sup>, under date April 14, 1747, describes this Chapel as it was then, and gives a sketch of it, which I have reproduced (fig. 4):

"This is only a small Chapell consisting of one Room paved with black and white Marble about the Altar which is on one Step: the rest with free Stone. The Pulpit stands on the South Side between the two Windows. The Church or Chapel has only one small Bell in a little Turret at the West End. There are no Inscriptions or Monuments in or about the Church which stands close to a new House by the old Commandery. It is only a Curacy and dedicated, at least the old one, to the Honour of the Blessed Virgin and belonged antiently to the Knights Templers of this Place. It stands in the Archdeaconry of Ely, and gives Name to the Deanery, and is in the Hundred of Armingford. My Lord Sandys is

<sup>1</sup> MSS. Cole, *ut supra*, p. 122.

Patron of the Church. The Atlas in Cambridgeshire p. 239 thus speaks of it: 'Shengay by which the River *Cam* runs northward with a crooked Stream. Here are the most pleasant Meadows of the country...'

In the East Window of the Venetian Order are the Arms of the Earl of Orford and Baron of Shengay viz: A. a Lion rampant G. on the Shoulder a Mullet for Difference, on a Chief S. 3 Escallops A. impales Russell. Supporters; a Lion on the Dexter and an Antelope on the sinister side both G. the antelope horned and gorged with a Ducal Coronet O. Motto *Che sara sara*, and this Date 1697. I suppose the time when the Chapel was built. Over all an Earl's Coronet."

In the early part of the last century this Chapel remained intact, because I find in the Wendy Registers that a marriage was solemnised in Shengay Chapel in the year 1713, and again another in 1716. But the parish of Shengay having neither benefice nor ecclesiastical endowment, the Chapel became disused, and as a natural consequence fell into ruins. Some part of it remained about 70 years ago, but the late Lord Hardwicke cleared away every vestige of it, and the site is now covered with grass.

The new house mentioned by Cole is now what is called the Manor Farm House; it is built in the plain modern style and a few small parts of the stone-work of the windows of the Preceptory are built into the wall of the stable. One of the labourers says that in his youth he carted away many loads of broken stone-work from the site of the Preceptory, and that the material was deposited in the farm yard. His father told him that he carted away the bells to Gransden, but I can learn nothing of them there.

Dom F. A. GASQUET made the following comments:

The records of the Suppression of the Knights of St John appear to be most scanty, and (except for one or two documents in the Record Office) nothing apparently exists in the public archives. The preceptory must not be considered as a religious house with *common* life. Probably, with the exception of the London House, preceptories were very small, and resembled the cells of the alien priories, or the granges of the greater Monastic houses. One or two Knights with a chaplain and a few servants constituted the entire household; the management of the estates belonging

to the Order was the chief object of their residence. The volume on the Knights Hospitallers by Kemble and Larking in the Camden Society's publications gives a very good picture of their life and state in the 14th century.

The Rev. E. G. WOOD, B.D., made the following communication :

NOTE ON THE CULTUS OF S. GEORGE OF CAPPADOCIA  
AS PATRON SAINT OF ENGLAND.

ATTEMPTS have been made to shew that a special cultus of S. George of Cappadocia existed in England even in the pre-Norman period; Papenbroch, Selden, Dr Smith in his edition of Bede's Martyrology (Cambridge 1777), and Heylin in his life of the Saint have all done so. It cannot be said that their efforts are very successful, or really go beyond shewing that in common with the rest of Christendom the Anglo-Saxon Church esteemed S. George highly. One great argument employed has been that in Bede's Martyrology the name of S. George stands alone on April 23; and that this, it has been urged, would seem to indicate that in *England* he was so specially venerated that no other name, as in other Martyrologies, was allowed to appear on that day. This consideration, however, is of little weight, first because the Martyrologium Vetus Romanum, contemporary with Bede's, itself has S. George's name and none other on April 23, and Rabanus Maurus commemorates only S. George; secondly, Bede's idea, as expressed briefly by himself at the conclusion of the Ecclesiastical History, seems to have been to give only the names of martyrs whom he believed to have some genuine history, and the structure of the Martyrology bears this out. Many days are vacant, and many besides Ap. 23 have only one name, e.g. Jan. 18, S. Prisca, and June 15, S. Vitus; other Martyrologies containing many names on those days. The names of both the Saints just mentioned



are entered exactly as S. George's is; but there is no pretence for saying there was any special cultus of either of them in England. An examination of the Leofric Missal does not, except in one MS., disclose anything pointing to a special devotion to S. George. Indeed in the Calendar his name appears not among the 34 greater feasts of Saints marked ·F· but among the 77 lesser marked ·S·. The one exception is the Robert of Jumièges MS. now at Rouen, and which undoubtedly was brought from England in the Conqueror's time. In that the names of S. George, S. Benedict, S. Martha, and S. Gregory are inserted in the Canon of the Mass after S. Lawrence. The most probable origin of the genesis of the patronal cult of S. George in England is, as regards substance, the fact of his general recognition in Europe as Patron of Soldiers, and, as regards time, the period of the Crusades and the belief in his apparition to Cœur-de-Lion. The *Ordo Romanus*, a document dating from the eighth century, is witness to the fact of his being venerated as the spiritual patron of the military art. In the order for the Consecration of a Knight the prayer at the girding on of the Shield is "by the merits of Thy Martyrs and Soldiers, Maurice, Sebastian, and George grant to this man victory against his foes." Selden cites an old French ceremonial in which the form of knighthood simply consisted in the words, "Je te fais Chevalier au nom de Dieu et de Monseigneur Sainte George." Jacobus de Voragine in the Golden Legend quotes John of Antioch as relating the apparition of S. George to the Christian army besieging Jerusalem. The Black Book of Windsor preserves the legend of a similar apparition to Richard I., and the evidence for the fact of the latter having repaired the ancient Church at Lydda, dedicated to the Saint, seems fairly trustworthy. We may therefore without much risk conclude that the Crusaders would bring back with them to England a certain enthusiasm for S. George. It has been alleged that the Council of Oxford under Langton in 1222

established the festival of S. George, but there can be little, if any, doubt that the Canon ascribed to that Council in the *Collectio Regia* containing a list of festivals is not genuine. No English MS. of the Acts of the Council contains it, nor is it cited by Lyndwood in the title *de Feriis*. The feast of S. George does not occur in the Consuetudinary of S. Osmund in its original form, nor is it included in the list contained in Archbishop Islip's Constitutions (1350). But the time was approaching for a formal recognition of the position which popular devotion was gradually according to S. George. The wars alike of the first and the third Edward had much to do with this; their military glory was identified with the national life. The latter, in establishing the Order of the Garter, had chosen S. George as its patron. He is said by Thomas of Walsingham to have invoked the Saint, together with S. Edward, when pressed in a certain encounter during the siege of Calais by the French (Hist. in Rolls Series, I. 274), "Ha! S. Edward, Ha! S. George." It may be suggested that this invocation marks a transition. Doubtless the name of S. Edward had been that most frequently in Englishmen's mouths as a national saint. Here he is put before S. George. Under Archbishop Arundel, at a synod held at S. Paul's in 1399, the clergy presented a petition desiring that "the feast of S. George the Martyr, who is the spiritual patron of the soldiery of England, should be appointed to be solemnized throughout England and observed as a holiday, even as other nations observe the feasts of their own patrons" (Ex. Reg. Arundel, Wilkins III. 241). He is only, it will be observed, spoken of as being as yet recognized as military, not as national, patron. The matter however dropped through, to be revived under Archbishop Chichele at the beginning of the next reign, that of Henry V. The Constitution establishing the feast is in Lyndwood, Lib. II. Tit. 3, *De Feriis*, cap. 4, also in Wilkins III. 376 (Ex. Reg. Chicheley, II. 214 a.) It is ordered that the feast be observed both by

clergy and laity as a "greater double" with abstinence from all servile work, even as on the feast of Christmas, and that all should come to church and pray for the Saint's patronage, '*tanquam patronus et protector nationis specialis*,' and especially '*pro Rege et Regni salute*'; and this was to be observed for all future time. Lyndwood in his glosses on the constitution remarks that it was adopted at the express instigation of the king on the eve of his departure for Normandy. He also remarks that though ceremonially the Feast was not put in the highest rank (viz. that of principal greater doubles, which were only Christmas, Epiphany, Easter, Ascension, Whitsunday, the Assumption, and the Patronal and Dedication Festivals of a Church) yet that by reason of the command to abstain from servile work it was made practically equal to them. This constitution may then be regarded as the formal recognition of S. George as the National Patron. Devotion to him as such rapidly spread. The *Liber Metricus* of Thomas of Elmham<sup>1</sup> ascribes the victory of Agincourt to S. George:

O Christi genetrix O miles Sancte Georgi  
Sub quibus alma viget Anglia fertis opem.

cap. 26.

Cernitur in campo sacer ille Georgius armis  
Anglorum parte bella parare suis  
Protegit hic Anglos victrix manus altitonantis  
Non nobis sed ei gloria tota datur.

cap. 40.

Thenceforth "S. George for Merry England" was the cry of the nation as well as of her soldiery down to 1552, in which year the Grey Friars Chronicler relates that its observance was interdicted.

It may be noted that the rank assigned to the festival in Chichele's constitution, is ignored by the printed copies of the Sarum Books. This does not necessarily indicate that the day

<sup>1</sup> *Memorials of Henry the Fifth* (Rolls Series), 1858, pp. 79—166.

was not observed as that decree prescribed. We have in fact evidence of its being so observed<sup>1</sup>.

The Statute of that year however (5 and 6 Edward VI. c. 3), while abolishing the civil obligation of making holiday except on certain specified days, made in its last clause a special exception for the Knights of the Garter in regard to S. George's day. It appears, however, from the Windsor Register, that the zeal of the Knights themselves for the "new learning" led to their enacting a private statute abolishing the observance of the day by the Order. This statute was expunged two years after, and the feast of the Saint restored to its position as the great festival of the most noble Order.

Canon Scott added the following observations:

In an article contributed to the *Transactions of the Royal Society of Literature* (Second Series, Vol. VII. p. 132), Mr John Hogg speaks of a Greek inscription copied from a very ancient Church, originally a heathen temple, at Ezra in Syria, dated A.D. 346, in which S. George is spoken of as a holy martyr. This is important testimony, as at this very time was living the other George (Gibbon's "*Bacon-seller*"), the Alexandrian bishop (d. 362), with whom the Saint is sometimes confounded.

Selden (*Titles of Honour*, Ed. 1672, p. 672), speaking of the Saxon Martyrology in Corpus Christi College, Cambridge, says that he doubts St George's name being first taken under Edward III. because, "in a most antient Martyrology peculiarly belonging to this Kingdom, he is the only Saint mentioned for the three and twentieth of *April*, though both in the *Greek* and *Latin* Martyrologies there be divers more beside him on that day. Unless there had been singular honour given him from this Nation, why should his name alone be so honoured with it?"

Lingard says that the name of S. George came in the Canon of the Anglo-Saxon Mass.

<sup>1</sup> *Chronicle of the Grey Friars of London*. Ed. Camden Society, 1852, p. 74.

MONDAY, *May 5*, 1890.

Professor Hughes, M.A., President, in the chair.

The following new members were elected :

Samuel Carrington Craxton, Esq., St John's College.

Rev. William Henry Shimield, Rector of Wendy.

Professor Henry Sidgwick, Litt.D., Trinity College.

Mr F. LATCHMORE, of Hitchin, exhibited a collection of British coins, found chiefly in this district and around Hitchin, upon which he commented as follows :

Professor Hughes, after seeing my collection of British Coins, most of which are local ones, suggested that the place of finding and a description of each would be interesting to your Cambridge Antiquarian Society, especially as this portion of North Herts. and Beds. borders on the county of Cambridge-shire. The metal of the coins is of gold, silver, copper, and tin. The localities where they have been discovered are near the following places:—Huntingdon, Hitchin, Holwell, Stondon, Leagrave, Shefford, Clifton, Arlesey, Langton, Girtford Bridge, Sandy, and Potton, in Beds., and Haslingfield, near Cambridge. I will commence with the inscribed gold coins, and the references I shall make will be to the valuable work by Dr Evans on 'Ancient British Coins.' I have had most of the plates copied by hand by my friend Mr Harold Gatward, and numbered for reference. Nos. 1 and 2 AV are from Leagrave, near Luton. The former has for obverse the legend TASICO RICON, on a tablet composed of corded lines, on reverse no legend, a horseman to left with sword and shield. No. 2 AV has for obverse an ornament composed of two crescents, back to back, and on the reverse a horse, to the right, trampling on a bough. Legend, ADDEDOMAROS. The coins of these two kings, Tasicovanus and Addedomaros, are frequently discovered together. With them was ploughed up in the same field a

specimen of the type figured as No. 5 AV, with a plain obverse, and on the reverse a rude, disjointed horse. No legend. No. 3 AV was found near Pottton, and is a well-known type of Cunobeline, obverse an ear of barley or wheat with the legend, CAMV(*lodunvn*). Reverse, a horse galloping; legend below, CVN. No. 4 AV is uninscribed, and was found near Huntingdon. Obverse, rude, laureated bust; reverse, disjointed horse. This type is widely distributed through the southern counties, and presents as debased an imitation of the gold staters of Philip of Macedon as can be imagined. Dr Evans considers these rude types of gold and silver as amongst the latest in the British series. I have another which has not been published, and which was recently found at Shefford, Beds. On this specimen the wreath has almost the appearance of an ear of wheat. No. 6 AV is also uninscribed. A specimen resembling this was found at Sandy, and came into my hands. The obverse was not quite plain, but had the appearance, upon a raised band, of two letters. It was thought by the authorities of the British Museum to be a connecting link between the inscribed and the uninscribed series. Dr Evans, however, in whose possession it now is, writes me: 'There are no real letters on the coin, and I have not ventured to assign it to any British king.' On many of these coins there is on the obverse, in place of a raised band, a sunk tablet, on which part of the king's name appears. No. 7 AR is of silver, and belongs to the Iceni, whose coins are generally found in Norfolk and Suffolk, sometimes in Cambs. This was sent to me from Hertford, and said to have been found at that place. It is uninscribed, and strongly resembles some Gaulish coins I have seen. Some of these silver coins are inscribed, and use has been made of the legs of the horse to form the letters in a sort of monogram. The inscribed British copper coinage is of excellent fabric, but the metal is frequently much corroded. The coins of Cunobelinus are not uncommon in this district.

No. 1  $\mathcal{A}$  has on the obverse head of Cunobeline, legend, 'Cunobelinus Rex.' Reverse, 'Tasciovanus F' and a centaur blowing on a horn. This specimen is from Sandy. I have had no less than three others from near here; from Baldock, Arlesey, and Langford, of this type. On the specimen from Baldock the head of Cunobeline strongly resembled an old head of Tiberius on a denarius of that Emperor. No. 2  $\mathcal{A}$ :—A specimen of this interesting coin was brought to me from Walsworth, near Hitchin, by a labourer, who found it in his garden adhering to a root of horseradish. Obverse, helmeted head; legend, CUNOBELINI. Reverse, a sow; legend, TASCIOVANII. A flat horse-shoe, of the type frequently found in Roman camps, was dug up at the same place. An old road joining the Icknield Road passes the spot. No. 3  $\mathcal{A}$ :—I have two specimens of this type, one from Sandy, in perfect state, the other from Clifton, Beds., much corroded. Obverse, a horse and rider, with spear and shield; legend, CVNOB. Reverse, a soldier standing with spear and buckler; legend, TASCIOVANTIS. I had another of the same type from Sandy. No. 4  $\mathcal{A}$  is also from that place. Obverse, VERLAMIO, in the angles of a star-shaped ornament; reverse, a bull. This is in a very poor state. The type has been described by Akerman and other writers, who consider it to have been struck at Verulam. This type and also many others of the series are no doubt derived from well-known reverses of the early Roman emperors. A bull was a favourite subject with the moneyers of Augustus. No. 5  $\mathcal{A}$  was found at Langford, near Biggleswade. Obverse, rude head; reverse, a hippocampus, beneath the letters 'VIIR.' Dr Evans considers this also to have been minted at Verulam. No. 6  $\mathcal{A}$  was found at Haslingfield, near Cambridge, last autumn. The bull butting on the reverse is done with spirit, and the general style of this type is equal, if not superior, to Roman imperial coins of the period. Obverse, head of Cunobeline; legend, 'Cunobelinus Rex.' Reverse, 'TAS,' a bull butting. No. 7  $\mathcal{A}$  is

also inscribed: but on the various specimens that have been examined the legend is not legible. This coin is much dishd, and strongly resembles one of the small coins of Alexander the Great, with head-dress of lion-skin. On the reverse also the figure seated might pass for Jupiter, as on coins of that king. Nos. 8 and 9  $\text{\AA}$  on my card are of very similar type. I have had several specimens of each from Sandy. The one now in my collection is from Holwell, Beds., near Hitchin, and is No. 8. Dr Evans thinks that this and several more of the apparently uninscribed series may, after all, turn out to have legends, as in many cases the die has been much too large for the metal of the coin. Scarcely two coins in this way are alike; devices appearing on one which are quite out of the field on the other. No. 9 is a coin of tin, or some metal in which tin predominates, and was found at Girtford Bridge, Sandy. This curious-looking coin resembles a button or ornament, and has been cast probably in a mould of wood. This is the rudest of the whole series, and has for obverse a helmeted head and an animal of some sort, which, if a horse at all, is most akin to that upon which clothes are hung. I had a precisely similar specimen from Sandy, and several others have been discovered near this place. What relation they bore to the coinage in the other metals is an interesting question. That they were in circulation at the same time, and also amongst the latest used before the Roman invasion, is equally certain. No. 10  $\text{\AA}$  is one of the commonest coins of Cunobeline. Obverse, Pegasus; legend, CVNO. Reverse, Victory slaying a bull; legend, TASCI. This was found near Arlesey, Beds. No. 11  $\text{\AA}$  is also a well-known coin of Cunobeline. Obverse, head of Cunobeline; legend, CUNOBELINI. Reverse, a figure seated with a hammer at work on a vase; legend, TASCIO. This is in very fine condition, and the fabric is fine also. It was found near Biggleswade, and has been engraved and described by Camden and all the old writers. No. 12  $\text{\AA}$  was found at Stondon, near Shefford, and is not now



in my collection. The curious feature about this small coin is the clumsy proportions of the horse on the reverse. I must here mention a coin in gold, No. 7 AV, which I have omitted. The obverse is of a very uncommon kind in the British series,—a flower of four pointed leaves. The reverse has a horse prancing, but no legend. This was found at Girtford Bridge, Sandy, and is of very red gold, much dished and about twenty grains in weight. From numismatic evidence, Sandy must have been an important place in the Roman times, but not much evidence exists of an early occupation (Roman) of this British station. In the sand-pit at the Railway Station were discovered some years back a heap of round stones, which had been carefully selected and were of equal size. They are supposed to have been used as sling-stones. They were buried some feet below the surface. The greater number of Roman coins picked up at Sandy are from the reign of Valens to that of Arcadius, a great many of them in brass, but mostly in very poor condition, from the friction of the sandy soil. In conclusion, I may point out that, in nearly every instance, my coins have been found in the localities in which they previously circulated during the reigns of Cunobeline, Tasciovanus, and Addedomaros, whose subjects must have possessed a degree of civilization with which they certainly have not been credited by modern historians. The Britons, who used the coins we are constantly finding on their ancient stations, were not naked savages, and were at least as civilized as their neighbours, the Gauls. Since writing the above another British copper coin has come into my hands, which may be seen in Plate G, No. 9, 'Evans' British Coins.' I think that only one other specimen is known, and is in Dr Evans's collection. The head on the obverse is a singular one, and described as almost Peruvian in type. The reverse has an eagle devouring a serpent. It is uninscribed, and was found near Baldock.

The Rev. E. G. WOOD, B.D., made the following communication :

#### ON THE FORMATION OF THE ANCIENT DIOCESE OF ELY.

IT is usually said that the ancient diocese of Ely, as existing until the present century, and comprising Cambridgeshire and the Isle of Ely, was formed out of the diocese of Lincoln in the reign of Henry I. and during the episcopate of Remigius, the first Bishop of Lincoln. It would however seem, from a careful examination of facts and documents, that this statement was not an accurate one. No doubt the chroniclers from Eadmer onwards made that statement. The question is, Are they right? Do the charters and the facts of the case support them? If not, then, the chroniclers notwithstanding, we must come to some other conclusion. Reference to the charter granted to the Monastery of Ely by Edward the Confessor shews that no bishop could exercise any spiritual jurisdiction over or on any of the possessions of the Monastery, either within or without the Isle. Unquestionably the whole Isle was exempt. Other considerations would reduce the possible northern limit of the jurisdiction of the bishops of Dorchester, the predecessors in title of the bishops of Lincoln, to the Devil's Dyke, and even with great probability to the Fleam Dyke. Certainly Lincoln (*Dorchester*) had no lands north of the latter as shown by Domesday; while even south of Fleam Dyke Ely possessed lands and manors. A probable estimate would be that while over 350,000 acres the bishops of Dorchester exercised no jurisdiction, they possibly did do so within the remaining 166,000, out of the total 416,000 which formed the area of the Diocese of Ely when first constituted, though not exclusively by any means. Hence the possible extent of territorial jurisdiction exercised by Dorchester was very small compared with that of the exempt jurisdiction. That Remigius, the first Norman

bishop, under whom the see was removed from Dorchester to Lincoln, did endeavour to exercise jurisdiction, not only without but within the Isle, is of course quite certain. But it is submitted that this was a usurpation. Certainly, as the *Liber Eliensis* discloses, abbot Simeon's submission to the claim of Remigius to have the right of consecrating him excited great indignation at Ely. His successor, abbot Richard, successfully resisted the encroachment, and was so far from recognizing Lincoln that he selected Herbert of Losinga (bishop of Norwich) to perform the solemn dedication of the new shrine of S. Etheldreda. There can be no doubt that the idea of making Ely the see of a new diocesan bishop originated with abbot Richard. He obtained the King's (Henry I.) consent, and messengers were in fact on their way to Rome to obtain the Pope's Bull of confirmation, when Richard died and the proceedings were suspended. Hervey, bishop of Bangor, having fled from his see owing to the turbulence of the Welsh, was appointed by the king to take charge of the Monastery. The next steps are recorded in a series of documents, whose genuineness has on several grounds been assailed both by Selden and by Wharton, but defended by Bentham in his *History of Ely*. These documents are (1) a letter from S. Anselm to Pope Paschal II. reciting that the diocese of Lincoln being too extensive for one bishop to efficiently perform his duty, it was desirable to found a new bishopric whose see should be Ely—no mention being made of the territory to be assigned to it. He suggests that compensation should be made to Lincoln *pro iis quæ assumuntur de...ecclesia [Lincolniensi] ad instaurandum novum Episcopatum*. And he says Robert Bloet the bishop of Lincoln was quite willing to come into the arrangement. (2) Reply of the Pope assenting, and reciting S. Anselm's words as to the size of Lincoln and commending Hervey to him as a fit and proper person to be first bishop of the new see. (3) The Bull establishing the see, and leaving the delimitation of territory to

the King, the archbishop, and the bishop of Lincoln. (4) The charter of Henry I. dated at Nottingham on S. Etheldreda's day 1108, founding the see and describing the extent of territory, and determining that the manor of Spaldwick in Huntingdonshire with its appendants Somersham and Bluntisham, heretofore belonging to Ely, was to be assigned to Lincoln by way of compensation "*pro subjectione et omnibus Episcopali-  
libus consuetudinibus ad supradictam Lincolniensem ecclesiam  
pertinentibus*;" and stating that this was done by the advice and consent of Pope Paschal. Now with regard to these documents it must be observed, first, that the statement of S. Anselm was (though undoubtedly made in good faith) misleading; it was probably suggested to him by the promoters of the scheme in order to save the *amour-propre* of Lincoln: next, that it is inconsistent with the statements of the chroniclers that Robert Bloet was violently opposed to the scheme, and there is no particular reason for doubting them as to that point. Then that if the real motive had been that stated, the obvious remedy was to erect some of the far-distant parts, e.g. Oxon. and Berks. and Bucks., into a new see, rather than the comparatively near territory indicated, the detaching (if it were really a detaching) of which could not have appreciably relieved Lincoln; lastly that S. Anselm being a foreigner would be exceedingly unlikely to be acquainted with the peculiar position, surroundings, circumstances, and privileges of Ely. With regard to the Charter it would certainly seem that the averment as to Spaldwick is open to question. For (1) no such advice is contained in the Bull, (2) the terms used are very different from those used by S. Anselm—the latter suggest merely an exchange of lands and revenues, the former compensation for loss of spiritual jurisdiction, and so savour unpleasantly of simony. It would seem only reasonable to infer that inasmuch as the hidage of Spaldwick with Somersham and Bluntisham was almost exactly equal to the hidage of the lands in Cambridgeshire belonging to

the see of Lincoln, as shewn by Domesday, the exchange was simply temporal, and proves nothing with regard to jurisdiction. This is confirmed by the fact that the Hundred Rolls shew that in the time of Edward I. the see of Lincoln had no lands in Cambridgeshire. Peter de Blois and Giraldus are neither of them trustworthy; still their opinion of the origin of the see was that it was due to political causes, the king feeling that he could deal more influentially with a bishop at Ely than with an abbot. Take that opinion for what it is worth, it is inconsistent with the statement of the documents. The more accurate way of stating the origin of the see would seem to be that it was formed by the conversion of the abbatial jurisdiction of Ely into that of a bishop, having his see at Ely; and that to the territory over which the Abbots had heretofore exercised such jurisdiction there were added portions of the county of Cambridge, over which certain bishops, including the bishop of Lincoln, and possibly before the transfer the old bishop of Dorchester, and in S. E. Cambridgeshire the bishop of London, had wielded episcopal authority.

The Rev. E. VENABLES, M.A. Precentor of Lincoln, made the following communication on the same subject.

That the diocese of Ely on its first constitution by Henry the First was taken out of the diocese of Lincoln with some additions from the diocese of Norwich, is an historical fact resting on indisputable evidence. The contemporaneous testimony of Eadmer the intimate friend of Anselm, to whom as Primate the establishment of the new diocese appears to have been chiefly due, is precise on this point, and it is confirmed by so many later authorities of weight, that, if we reject it or even regard it as doubtful, all historical evidence must be thrown aside as worthless. Eadmer's<sup>1</sup> words are clear: "In those days (A.D. 1109) there was a good deal of discussion about the

<sup>1</sup> The passage is quoted at length in the Appendix to this paper.

diocese of the Bishop of Lincoln, which was too extensive; and, inasmuch as Christian reason indicated the advisability of such a course, the King with the Archbishop and other chief men of the kingdom resolved that some territory should be taken from that diocese with which to form another bishoprick, the Cathedral see of which should be in the abbey of Ely." He goes on to say that Anselm, who was the chief mover in the matter, knowing that no new Bishoprick could be anywhere established without the Pope's consent, wrote to His Holiness on the subject. Nothing can be more definite than the words of his letter. He tells the Pope that "there is a certain Bishoprick in England, viz. that of Lincoln, the diocese of which is too extensive for one bishop to supply all those spiritual functions which can be performed by no one but a bishop—*quæ non nisi ab Episcopali persona fieri queunt*—this having been taken into consideration by the king and the bishops and other magnates of the realm, they deemed that it would be for the good of the church if that diocese were divided into two, and an Episcopal see formed in a certain abbey situate in the isle called Ely, which is within the said diocese—*intra præfatam Diocesim*." He goes on to tell the Pope that "Robert [Bloet] then bishop of Lincoln had readily given his consent to this partition of his diocese, a sufficient equivalent having been made to indemnify him for the loss of what was taken from his own church to establish the new see."

Having this contemporaneous evidence from one who had the fullest opportunity of knowing the exact character of the transaction, which is fully confirmed by the letters of the Pope Paschal II., regarding the constitution of the see, and the terms of Henry's charter of foundation, it is impossible, I think, to call in question that the diocese of Ely was almost entirely taken out of the diocese of Lincoln, and that on the ground of its immense area, then extending over ten counties, being too extensive for any one bishop to administer adequately. Eadmer

also shews us that the division was the work of the king and his nobles at the suggestion of Anselm, and that the bishop of Lincoln was compensated (whether sufficiently or not, does not touch the main question) for the loss of the temporal profits of his jurisdiction over the surrendered portion.

What the portion surrendered was is clearly stated by other authorities. The Waverley Annalist, or rather Robert de Monte, whom he is copying, when recording the appointment of Hervey, by Henry I., as the first bishop of Ely, says that "one county viz. Cambridgeshire, withdrawn from the bishop of Lincoln, *subtractus Lincolniensi episcopo*," was placed under this new bishop; adding, which removes all doubt as to the term implying what we mean by a county, "there remained to the bishop of Lincoln eight counties or provinces, those of Lincoln, Leicester, Northampton, Hertford, Bedford, Buckingham, Oxford, Huntingdon<sup>1</sup>," to which we may add a ninth, omitted by the chronicler, the little shire of mysterious origin, that of Rutland. Matthew Paris also in the same way identifies the portion of which the diocese of Lincoln was deprived to constitute the new diocese of Ely with the county of Cambridge. He writes: "On the death of Robert, who was the last abbot in the Isle, the county of Cambridge, being withdrawn from the bishop of Lincoln, was subjected by diocesan law to this new prelate<sup>2</sup>."

I may also quote Giraldus Cambrensis, as confirming the fact of the original connection of Ely and Lincoln having been brought to an end by the strong will of Henry I., not without a hint of force being put upon a not altogether willing bishop, who had to be compensated for consenting to what he could not prevent. He writes: "In the time of Robert Bloet the church of Ely, through the will and the *violence* of the king, ceased to be a daughter of Lincoln, and that which was once a subordinate was made a chief church of cathedral rank. The

<sup>1</sup> *Annal. Monast.* ii. 215.

<sup>2</sup> *Matth. Par. Hist. Angl.* i. 210. *Chron. Maj.* ii. 136.

Bishop of Lincoln, however, received in exchange from the monastery of Ely a manor worth forty pounds, viz. Spaldwick with its appurtenances."

The history of Thorney Abbey supplies a subsidiary illustration of the episcopal authority exercised by the see of Lincoln over Cambridgeshire. Thorney, though within a mile or two of the borders of the counties of Northampton and Lincoln, is actually in the county of Cambridge. Before the erection of Ely into a separate see, the monastery had been subject to the bishop of Lincoln. On the constitution of the new diocese this relation ceased, and we find Henry I. writing to Hervey, the first bishop of Ely, in the following terms: "I forbid you to exact any other dues of Robert, Abbot of Thorney, and of his abbey than his predecessors were accustomed to pay to the Bishop of Lincoln...and I forbid the Abbot Robert to act otherwise to you than did his predecessor Gunther" (who it must be borne in mind was consecrated in the Cathedral of *Lincoln* on S. Peter's Day, 1082) "to Robert, Bishop of Lincoln."

It is clear from these authorities that the diocese of Lincoln contributed the large part of the new diocese, by the surrender of the county of Cambridge. The diocese of Norwich, however, was also put under contribution. This we learn, among other authorities, from the Chronicle of Abbot John of Peterborough (Sparke, p. 62). He tells us that in 1109, "on the conversion of the abbey of Ely into a bishoprick, the King made Hervey, Bishop of Bangor, the first bishop, a diocese being assigned to him, taken partly out of that of Norwich, but chiefly—*maxime*—from that of Lincoln, because that diocese seemed sufficiently large; and in order that the bishop of Lincoln might not have cause to complain that he had been unjustly mutilated, the king satisfied him with demesne lands belonging to Ely." I do not know whether the exact limits of this Norwich contingent can be laid down. To do this not by mere guess-work



but by actual documentary evidence would be one very desirable result of this discussion.

One would be glad also to have more distinct evidence of episcopal authority being exercised by the Bishops of Dorchester over Cambridgeshire before the transference of the see to Lincoln. That Remigius, by whom the see was, by the royal license, transferred, somewhere about 1072, from the banks of the Thames to those of the Witham, did not only claim but actually exercise episcopal authority within its limits, and thus regarded the county of Cambridge as a portion of the old diocese of Dorchester, is proved by his consecrating Symeon (the brother of Walkelin of Winchester, and therefore of some kin to the Conqueror) as abbot in 1082. The monks, it is true, were indignant at this recognition of an episcopal claim, in contravention of the privilege granted to the convent long years before of the abbot choosing whom he pleased to give him his benediction, but this does not affect the fact that Remigius claimed to perform episcopal acts—in Anselm's words "to do those things which no one but a diocesan bishop could do"—in the county of Cambridge, and what is more, in the isle and abbey of Ely, and that, except by the recalcitrant monks, here as ever anxious to throw off episcopal authority and assert their own independence, the claim was generally allowed.

That even within the Isle of Ely Remigius was not without authority we see from the terms of the prohibition issued by William against his claiming any novel rights there. "*Defendite ne Remigius Episcopus novas consuetudines requirat intra Insulam de Ely. Nolo enim ut ibi habeat nisi illud quod antecessor ejus habuit tempore Regis Ædwardi*<sup>1</sup>." In the time of the Confessor therefore it is clear that Remigius' predecessors, the bishops of Dorchester, had rights within the Isle, though what they were is not stated.

On the next vacancy of the abbacy, Remigius' successor,

<sup>1</sup> Bentham's *Ely*, Appendix, V. 6.

Robert Bloet, stoutly urged his claim to confer the episcopal benediction on Symeon's successor, Richard of Bec, which Richard as stoutly repudiated. The new abbot had already given Henry, who had conferred the abbacy on him, considerable cause of offence. His refusal to be consecrated by the Bishop of Lincoln filled up the measure of his misdeeds, and he was expelled from his office. Richard at once visited Rome, and made a personal appeal to the Pope, by whom he was restored to his dignity. Thomas of Ely does not make it clear from whom he ultimately received the benediction, but it was certainly not from Bloet. This controversy between the Bishop of Lincoln as diocesan and the Abbots of Ely became the chief cause of the separation of Cambridgeshire from the diocese to which for so long a period it had belonged, and the establishment of the new diocese of Ely, a measure which, according to Thomas, Robert Bloet did all in his power to hinder, but ineffectually. The claim to complete independence of episcopal control on which Thomas dilates with so much proud confidence, and the scorn he throws on the "malignant artifices" by which Bloet sought to support his authority will hardly be regarded as proofs of the facts by those who are familiar with monastic annals and the distortions of truth with which they abound, especially when their privileges are in question. There seems, however, to be no doubt that by long standing custom the monastery *had* secured the right of calling in any bishop they pleased to perform necessary episcopal offices for the convent and its staff,—*ad sua sacrandæ*—and were not bound to apply for these to the Bishop of Dorchester or Lincoln, and that the Bishop's jurisdiction within the Isle was but small. This however by no means removes it from the territorial area of the diocese.

The fact that Remigius in the first organization of his vast diocese, assigned an archdeacon with local jurisdiction to each of the other counties it comprised, but assigned none to Cam-

bridgeshire, is sometimes urged as a proof that that county did not form an integral part of his diocese, as the others did. This however is based on a misconception. It does indeed shew that the episcopal jurisdiction was so much limited in Cambridgeshire that there was no call for a separate archdeacon there, but it proves no more. The case was the same with Hertfordshire, for which no archdeacon was appointed, and the reason was alike in both. The monastery of St Albans in one county and the monastery of Ely in the other exercised jurisdiction over so large a part of its area that a separate archdeacon was not wanted. What was needed was done by the archdeacon of Huntingdon, to whom Remigius assigned archidiaconal authority over the portions of those two counties which were under his jurisdiction. As Bentham says:

“Whilst the County of *Cambridge* continued part of the Diocese of *Lincoln*, it was under the same archdeacon with *Huntingdonshire* and part of *Hertfordshire*; but the *Isle of Ely* (though sometimes reckoned as part of *Cambridgeshire*) having been always exempt from the jurisdiction of the Bishop of *Lincoln*, or indeed of any other Bishop, the Archidiaconal power thereof was vested in the Abbey of *Ely*, and was exercised by the sacrist of the Church<sup>1</sup>.”

Nicholas, the archdeacon of Huntingdon appointed by Remigius, was still in office on the division of the see, and continued archdeacon without any diminution of his jurisdiction, but with two distinct titles and owing allegiance to two episcopal sees, as archdeacon of Huntingdon to his old Bishop, him of Lincoln, and as archdeacon of Cambridge, to the new Bishop, him of Ely. We have here another sufficient evidence that though over one portion of the county, and that a large one, viz., the Isle of Ely, the jurisdiction of the Bishop of Lincoln was nominal rather than real, the whole of Cambridgeshire was regarded as belonging to that diocese, and subject to the authority of the Bishops of Lincoln until the formation of the See of Ely.

<sup>1</sup> Bentham's *Ely*, p. 269.

## APPENDIX.

Eadmer *Historia Nova* Lib. iv. p. 79. A (Ed. Paris 1721, fol.) p. 195, Rolls Series.

"His diebus sermo habitus est de Parochia Episcopi Lincoliensis, quæ in nimium tendebatur, eoque processit ut, quoniam ratio christianitatis id utile fore suadebat, Regi et Archiepiscopo cæterisque principibus regni visum fuerit, de ipsa Parochia sumendum quo fieret alter episcopatus, cujus cathedræ principatus poneretur in Abbathia de Heli. Sed Anselmus, quem ipsius negotii summa respiciebat, sciens præter consensum et Romani Pontificis auctoritatem novum Episcopatum nusquam rite institui posse, scripsit ei sic."

Then follows the letter. After the customary preamble Anselm states the case thus:

\* \* \* \* "In Anglia est quidam Episcopatus, scilicet Lincoliensis, cujus Diocesis tam ampla est ut ad ea quæ non nisi ab Episcopali persona fieri queunt unus Episcopus plene sufficere non possit. Quod cum consideraret Rex, et Episcopi...ad utilitatem Ecclesiæ visum consilium est Episcopatum præfatum in duos dividere, ita ut sedes episcopalis in quadam abbatia quæ sita est in Insula vocata Heli et est intra præfatum Diocesim, constituatur, Monachis ibidem permanentibus, sicut sunt multi Episcopatus qui Monachos in matre ecclesia habent, non Canonicos. Quod libenter concedit ipse Episcopus Lincoliensis, Robertus nomine, quia pro iis quæ assumuntur de sua Ecclesia ad instaurandum novum Episcopatum in Heli, tantum Ecclesiæ Lincoliensi restauratur, ut ipse sufficiens et gratum sibi esse fateatur. Cui rei mihi, tum propter prædictam necessitatem, tum propter multitudinem prædictorum qui in hoc consentiunt, visum est ut, salva vestra auctoritate, assensum præberem."

Matt. Paris *Hist. Angl.* (i. 210, Rolls Series).

"Defuncto Ricardo, qui fuit ultimus abbas in insula, et comitatu de Cantebrugge Episcopo Lincoliensi subtracto, huic novo pontifici lege diocesana subjicitur comitatus."

[Repeated *Chron. Maj.* ii. 136, Rolls Series.]

Giraldus Cambrensis vii. 32, Rolls Series. *Vita S. Remigii*, cap. xxi.

"Hujus (Robert Bloet) tempore, Eliensis Ecclesia per regiam voluntatem et violentiam desiit esse Lincoliensis filia; et facta est cathedraliter principalis, quæ fuerat antea subjugalis. Spaudewic tamen cum pertinentiis suis, quadraginta librarum manerium, a monasterio Eliensi in excambium suscepit."

*Chronica Roberti de Torigny: Chronicles of the Reign of Stephen, etc.*  
iv. 95, Rolls Series.

“Mortuo Ricardo filio Ricardi filii comitis Gisliberti monacho Beccensi qui fuit ultimus abbas in insula Heli Henricus rex constituit ibi primum episcopum Herveum. Et comitatus unus scilicet Cantabrigesire subtractus episcopo Lincolniensi subditus est huic novo episcopo. Lincolniensi vero remanserunt adhuc octo comitatus sive provinciæ id est Lincoleshire, Leicestershire, Hantonesire [Northampton], Huntendonesire, Hereforthaire, Bedefordsire, Bucinghamsire, Oxinefordsire.”

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MONDAY, May 19, 1890.

FIFTIETH ANNUAL MEETING.

Professor Hughes, President, in the chair.

The following new members were elected :

Edward Wareham Harry, Esq., C.E., 79, Hills' Road.

Thomas Waraker, LL.D., Trinity Hall.

The following Officers were elected for the next academical year :

*President* : Professor Hughes, M.A., F.R.S.

*Vice-President* : Professor Middleton, M.A., F.R.S.

*Members of Council* :

Professor Jebb, Litt.D.

Rev. Professor Browne, B.D.

Rev. W. Cunningham, D.D.

Baron A. von Hügel, M.A.

*Treasurer* : W. M. Fawcett, M.A., F.S.A.

*Secretary and Librarian* : Rev. S. S. Lewis, M.A.

*Auditors* : J. E. Foster, M.A.

R. Bowes, Esq.

The Annual Report was presented to the Society.

The Council has the pleasure of announcing that No. XXIX. of our *Reports and Communications* (for 1886—1887) has been issued to Members; *Alderman S. Newton's Diary* (1662—

1717) and No. XXX. of our *Reports and Communications* are in a very forward state, and may be expected before the end of this month.

The *Registers of St Michael's Parish*, and a short Calendar of the *Pedes Finium for Cambridgeshire* are in the Press, and will—it is hoped—be issued in the course of the coming summer.

Nine members have retired from change of residence or other reasons; by death our Society has lost five, of whom the most notable, as an antiquary and twice a contributor to our *Communications*, was Mr William Marshall, for many years Town-Clerk of Ely; but the venerable Master of Sidney Sussex College, and Canon W. B. Hopkins, Rector of Littleport and sometime Fellow and Tutor of St Catharine's College (one of our earliest members), must not pass without an expression of affectionate regret.

Twenty-four new members have been elected; the Society has now on its roll 321 ordinary, 12 honorary, members.

Six General Meetings have been held, to which sixteen communications have been made by ten several members.

Last July an excursion was made to Lincoln; several Members of the Chapter, and in particular Precentor Venables, kindly exerted themselves to promote the success of our visit to the City and Cathedral.

Professor J. H. MIDDLETON described a 16th century stone-ware Jug, exhibited by the Rev. Professor Browne:

This is a beer jug of what is called in Elizabethan inventories "Cullen (Cologne) ware," and in French "Grès de Flandre."

Owing to the absence of any good British fabrique, it was very highly valued in England during the latter half of the 16th century, and jugs such as this were often mounted with costly, elaborately worked, silver lids and handles. The South Kensington Museum possesses some fine examples.

The "body" of the jug is a very hard siliceous clay, covered with a lead glaze, the peculiar mottling of which was much admired. It has a texture something like that of an ostrich's egg. It was made in this way: first the jug was "thrown" on the potter's wheel, and then thin slabs of the same clay were pressed into moulds, and fixed by some fluid "slip" on to the surface of the jug. The whole was then fired in the kiln, and afterwards fired a second time after being dipped in the glaze.

The designs on Professor Browne's jug consist of three female figures in the costume of the potter's own time.

I. Judith holding a sword and the head of Holophernes; with a scroll over her head inscribed IVDIT 1569.

II. Queen Esther standing with folded hands, ESTER HAT FICTORIA i.e. "Esther has the victory."

III. Lucretia holding a dagger to her breast; LVCRECIA A°. 1569.

Professor Browne tells me that this very interesting piece of dated Cullen ware was dug up recently in Downing Street, Cambridge.

In many cases the reliefs on this kind of pottery are similar to those used for the stamped parchment book-bindings, which were so commonly made in Germany and Flanders during the latter half of the 16th century. The three ladies on Professor Browne's jug frequently occur on these beautiful and elaborate bindings. A similar connection between designs on book-bindings and on pottery occurs on the rare (so-called) *Henri Deux* ware, which is mostly of about the same date as Professor Browne's jug.

Many of the delicate incised patterns on the *Henri Deux* pottery were actually made with the same tools that were used by book-binders, the sunk design being afterwards filled in flush with coloured clay.

Professor MIDDLETON then made the following communication.

ON A CHRISTIAN ENGRAVED GEM IN THE COLLECTION  
OF THE REV. S. S. LEWIS.

BEFORE describing this very interesting gem I will say a few words on the origin of its design.

In many cases Pagan motives were adopted by the early Christians for their representations of Christ. One of these, in which Christ is represented as the Good Shepherd, is taken from an early Greek design of Hermes Psychopompus; Hermes, that is, in the character of the conductor of souls to the realms of Hades.

In Greek Art Hermes Psychopompus is represented in various ways: in one of them, the original of the Good Shepherd type, he is shewn standing, and bearing on his shoulders a ram or sheep—typifying the soul of the dead person. This type is known as Hermes Criophorus—the Sheep-bearer; Pausanias mentions an early and very sacred Criophorus statue as existing in his time at Tanagra in Boeotia, the work of the celebrated Athenian sculptor Kalamis, c. 500—460 B.C.: see Paus. ix. 21. 1<sup>1</sup>.

Many bronze statuettes of this group have been found in various places both in Greece and Italy. In other works of art Hermes Psychopompus is represented escorting the soul in human form to the banks of the Styx, where Charon the ferryman waits to carry the ghost over the dark stream. In this scene the soul is represented as a graceful human figure,

<sup>1</sup> Owing to the sudden death of the Rev. S. S. Lewis, who had kindly promised to supply a cut of a coin on which the Hermes Criophorus is represented, we are obliged to omit this illustration. Coins of Tanagra with this type are illustrated by Imhoof-Blumer and Gardner, *Numismatic Commentary on Pausanias*, 1885-7, Plate x, Nos. 11 and 12.



with nothing to indicate that it is not a living person. This motive occurs on some very beautiful terracotta reliefs, and also on some of the painted *lecythi* of Attica, and Eretria in Euboea. Some recently discovered *lecythi* in the Central Museum at Athens have a different method of representation of the soul, which occurs in the often repeated subject of mourners bringing offerings to the *stele* over the grave of a dead friend.

On these the soul is represented as a minute winged figure, hovering over the sepulchral *stele*, and extending its hands towards the friend or relation who is standing by the grave.

In Greek art Death was never treated in a horrible or painful way; and among the early Christians there was the same habit of avoiding any painful subjects in their painting and sculpture.

On the Sarcophagi and in the Catacomb paintings of the third and fourth centuries the scenes of Christ's life which are selected are those which illustrate His power or His beneficence, not His Death or Sufferings. In later times the case was very different, and scenes of horror and torture of every kind became the favourite subjects for the Medieval Artists.

If the personification of Death was represented in Greek Art, Death (*Thanatos*) was treated in a graceful way, either, as on the Attic *lecythi*, as a handsome bearded man bearing the corpse of the person commemorated, with the help of *Hypnos* (Sleep), who is represented as a similar winged figure, but without a beard; or, as on the sculptured column from Ephesus, as a beautiful winged youth, differing only from *Eros* in the fact that he is armed with a sword.

Another variety of the Good Shepherd type was taken by the early Christians from the Greek or Graeco-Roman conception of *Orpheus*. In some of the earliest catacomb paintings this subject is adopted without any modification to suit its new

meaning. The Christ-Orpheus is represented as a youth wearing the Phrygian cap, seated, playing the lyre to a circle of listening beasts and reptiles of all sorts. In later representations sheep only surround the seated figure, which thus becomes more distinctly that of the Good Shepherd.



FIG. 1. Gem with a representation of the Good Shepherd, enlarged: the straight lines show the actual length and width of the gem.

On Mr Lewis' gem (fig. 1) we have the more frequent Criophorus type of the Good Shepherd, which occurs in many forms in Christian Art of the third to the fifth century. It is especially found in the following connections: on the elaborate Sarcophagi reliefs of the third and fourth centuries; on the Catacomb paintings of the same date; on terra-cotta lamps; on rings and engraved gems; and on those curious glass vessels with pictures in gold leaf, of which so many examples have been discovered in the Catacombs of Rome and Naples. Figures in the round of this type are very rare. The most perfect example is a statuette of about half life size, which was found during the excavations of the lower Church of S. Clemente in Rome. This latter figure seems to date from the second half of the third century. It is closely similar in design to the figure on Mr Lewis' gem, but is inferior to it as a work of art, being, like all the sculpture of that date, clumsy in type and coarse in execution. This is one among many examples of skill in the

lesser arts surviving long after the more important arts of painting and sculpture on a large scale had fallen into a state of decadence.

The workmanship, not only of gems, but also of coins and ivory reliefs, is, in many cases, very good even during the period of the late Roman Empire.

Mr S. S. Lewis' signet-gem is a very beautiful sard, an oval of about 1 inch by  $\frac{3}{4}$  inch wide, engraved with a figure of Christ, bearded, in short tunic and long boots; bearing a sheep with curved horns on his shoulders. He stands on an anchor, emblem of Faith; two lambs leap up towards Him. Behind Him is a tree, on which three birds are sitting. In the field are two fishes—the IXΘΥΣ being the well-known emblem of Christ.

In the *exergue*, below the anchor, is a small cross on a disc.

The workmanship is unusually fine, both in proportions and details. The design is pictorial in style, and an unusual amount of the field is unoccupied.

On the whole it is the finest gem of the kind I have ever seen. From its exceptionally fine workmanship it cannot be later than the fourth century, and, if the figure of Christ had not been bearded, I should have given it an earlier date. It has unfortunately been damaged by re-polishing, which gives, at first sight, a dubious look to the gem.

In point of *technique* it is an interesting example of very skilful work with the wheel and the drill, as is described by Pliny (*H. N.* xxxvii., § 200), in an interesting passage which gives the various methods of work employed by gem-engravers, the most important being the use of tools driven by a bow and drill—"plurimum vero in iis terebrarum proficit fervor."

Perhaps the finest collection of gems of this type is that in the possession of Dr Drury Fortnum, who has written some interesting articles on them in the *Archaeological Journal*; see Vol. xxvi., page 137; Vol. xxviii., page 266; Vol. xxix., page 305; Vol. xxxiii., p. 111; and Vol. xlii., p. 159.

This collection includes many rings, either wholly of metal, or set with engraved gems, with figures of the Good Shepherd represented by the Orpheus and the Hermes Criophorus type.

Mr PIGOTT (Rector of Abington Pigotts) then read a paper on his Parish Registers, recently published at Norwich<sup>1</sup>. These Registers date from 1653 to 1813, and consist of 4 vols.; the first three are of parchment, the 4th is of paper, and contains marriages only.

Baron Anatole von HÜGEL gave a short description of an extensive Roman refuse-pit, and of a burial-place of uncertain date, which he had excavated in Alderney during the last Long Vacation (see *Fifth Annual Report of the Antiquarian Committee*).

Samples of the pottery, glass and other objects found in the pit were shewn: also the following specimens selected from among the objects recently added to the Museum.

Three Roman fibulæ (bronze), and a number of palæolithic and neolithic stone implements from the neighbourhood of Cambridge.

Thirty-four urns, food-vessels, and cups (rough earthenware) from Muskau in Silesia.

A fine urn and a small jug (earthenware) from a Roman grave in Malta. Fragments of figured pottery from India, Brazil, and the West Indian Islands.

A large series of stone and other implements from Egypt, South Africa, the West Indies and Australia.

A set of highly finished personal ornaments from the Solomon Islands.

<sup>1</sup> The Parish Registers of Abington Pigotts, otherwise Abington *juxta* Shingay in the County of Cambridge (1653—1812). Edited by W. Graham F. Pigott, Rector. 4to. Norwich. Privately printed for subscribers only by Agas H. Goose, Rampant Horse Street, 1890.

## LIST OF PRESENTS

RECEIVED DURING THE YEAR ENDING

MAY 19, 1890,

AND

TREASURER'S REPORT.

## BOOKS.

A. From various donors :

From W. J. Hoffman, M.D. :

Notes on Ojibwa Folk-lore. By the donor.

From Sylvester Baxter, Esq. :

The Old New World.

From Henry Littlehales, Esq. :

A list of parish-churches retaining medieval features, glass, vestments, etc.

A Layman's Prayer-book about 1400 A.D.

From J. E. Nightingale, F.S.A. :

The Church-Plate of the County of Dorset. 8vo. Salisbury, 1889.

From S. Culin, Esq., of Philadelphia, U.S.A. :

On Chinese games with dice. 8vo. Philadelphia, 1889.

From the Editor :

The Antiquary for January, February, March, April, May, 1890.

From the Editor :

The Reliquary, Vol. III, Nos. 3, 4 ; Vol. IV, Nos. 1, 2.

From Professor Hughes :

An abridged Catalogue of the Saffron Walden Museum. 8vo. 1845.

From A. G. Wright, Esq. :

Lithographic illustrations of Dr Thurnam's *Crania Britannica*.

From Rev. W. Graham F. Pigott :

A ring-dial, exhibited by him 3 Feb. 1890 (p. 130).

From the Rev. F. A. Walker, D.D. :

The Botany and Entomology of Iceland.

From Captain J. G. Bourke, U.S.A. :

Mackenzie's last fight with the Cheyennes.

From Colonel Garrick Mallery, U.S.A. :

Israelite and Indian. 8vo. 1889.

From H. Phillips, Ph.D. of Philadelphia, U.S.A. :

An Account of the Congo Independent State. By the donor.

From H. E. Norris, Esq. :

Saint Ives and the Printing Press.

From Professor Browne, B.D. :

Syllabus and Illustrations for the Disney Lectures, Lent Term, 1890.

B. From Societies, etc. in union for the exchange of publications :

1. The Society of Antiquaries of London (W. H. ST J. HOPE, Esq., M.A., *Assistant Secretary*, Burlington House, London, W.):

Proceedings, Vol. XII, Nos. 3, 4.

2. The Royal Archaeological Institute of Great Britain and Ireland (R. H. GOSSELIN, Esq., *Secretary*, Oxford Mansions, Oxford Street, London, W.):

The Archaeological Journal (Vol. XLIV), Nos. 181, 182, 183, 184.

3. The St Paul's Ecclesiological Society (*Hon. Secretary*, E. J. WELLS, Esq., Sandown House, Mallinson Road, Wandsworth Common, S.W.):

Transactions, Vol. II, Part 4.

4. The Oxford Architectural and Historical Society (*Hon. Secretary*, F. S. PULLING, Esq., M.A., 69 Walton Street, Oxford):

Nothing received this year.

5. The Norfolk and Norwich Archaeological Society (*Hon. Secretary*, R. FIRON, Esq., Norwich):

The Streets and Lanes of the City of Norwich. By Joh. Kirkpatrick. Fol.

6. The Suffolk Institute of Archaeology and Natural History (*Hon. Secretary*, Rev. F. HASLEWOOD, M.A., St Matthew's Rectory, Ipswich):

Proceedings, Vol. VII, Part 1.

7. The Essex Archaeological Society (*Hon. Secretary*, H. W. KING, Esq., Leigh Hill, Leigh, Essex):  
Transactions of the Society, Vol. iv, Part 1.
8. The Kent Archaeological Society (*Hon. Secretary*, Rev. Canon W. A. SCOTT ROBERTSON, M.A., Throwley Vicarage, Faversham):  
Archaeologia Cantiana, Vol. xviii.
9. The Sussex Archaeological Society (*Hon. Librarian*, R. CROSSKEY, Esq., Lewes):  
Sussex Archaeological Collections, Vol. xxxvii.
10. The Exeter Diocesan Architectural Society (*Curator*, P. B. HAYWARD, Esq., Cathedral Yard, Exeter):  
Nothing received this year.
11. The Leicestershire Architectural and Archaeological Society (*Hon. Secretary*, W. F. FREER, Esq., Stoneygate, Leicester):  
Transactions, Vol. vii, Part 1.
12. The Associated Architectural Societies of Lincoln, York, Bedford, Leicester, etc. (*General Secretary*, Rev. Canon G. T. HARVEY, Vicar's Court, Lincoln):  
Nothing received this year.
13. The Historic Society of Lancashire and Cheshire (*Hon. Curator*, Rev. J. MANSELL, 12 Kremlin Drive, Liverpool):  
Nothing received this year.
14. The Liverpool Numismatic Society:  
Nothing received this year.
15. The Society of Antiquaries of Newcastle-upon-Tyne (*Secretary*, R. BLAIR, Esq., The Castle, Newcastle-upon-Tyne):  
Archaeologia Aeliana, Part 36.  
Proceedings, Vol. iv, Nos. 3—20.
16. The Cambrian Archaeological Association (*Secretary*, Rev. R. TREVOR OWEN, M.A., Llangedwyn, Oswestry):  
Archaeologia Cambrensis (Fifth Series), Nos. 23, 24, 25, 26.
17. The Powys-Land Club (*Hon. Secretary*, M. C. JONES, Esq., F.S.A., Gungrog, Welshpool):  
Montgomeryshire Collections, Vol. xxiii, Parts 2, 3, 4.

18. The Derbyshire Archaeological and Natural History Association (*Hon. Secretary*, ARTHUR COX, Esq., Mill Hill, Derby):  
Journal of the Society, Vol. XII.
19. The Royal Historical and Archaeological Association of Ireland (*Hon. Secretary*, J. G. ROBERTSON, Esq., Kilkenny):  
Journal of the Association (Vol. VIII), Nos. 78, 79, 80, 81.
20. La Société Nationale des Antiquaires de France (*Archiviste*, M. Pol. NICARD, Musée de Louvre, Paris):  
Nothing received this year.
21. The Norwegian Archaeological Society (Antiqvar N. NICOLAYSEN, *Sekretær*, Kristiania):  
Nothing received this year.
22. Bibliothèque de l'Université Royale de Norvège à Christiania (*Bibliothécaire*, A. C. DROLSUM):  
Nothing received this year.
23. La Commission Impériale Archéologique de la Russie (*Secrétaire*, M. TIESENHAUSEN, à l'Hermitage, Pétersbourg):  
Nothing received this year.
24. Ἡ ἐν Ἀθήναις Ἀρχαιολογικὴ Ἑταιρία (Mr ET. A. COUMANOUDIS, γραμματεὺς, Athens):  
Ἐφημερίς Ἀρχαιολογική, Vol. IV, 1888, Parts 3, 4, 1889.  
Πρακτικὰ τῆς Ἑταιρίας, 1888.
25. The Peabody Museum, Cambridge, Massachusetts, U.S.A. (F. W. PUTNAM, Esq., *Curator*):  
Nothing received this year.
26. The Smithsonian Institution, Washington, U.S.A. (SPENCER F. BAIRD, Esq., *Secretary*):  
Report for 1886, Part 1.
27. The Numismatic and Antiquarian Society of Philadelphia (H. PHILLIPS, Jun., Esq., Ph.D., *Corresponding Secretary and Treasurer*, 320 South Eleventh Street, Philadelphia, Pa., U.S.A.):  
Nothing received this year.
28. The Archaeological Institute of America (*Secretary*, E. H. GREENLEAF, Esq., Museum of Fine Arts, Boston, Massachusetts, U.S.):  
Nothing received this year.



29. The Bureau of Ethnology, Washington (W. J. HOFFMANN, Esq., M.D., *Secretary*):  
     Annual Reports, 1884, 1885.  
     Bibliography of the Muskogean and Iroquoian Languages. By  
     J. C. Pilling.  
     On the Earthworks of Ohio and the problem of the Ohio Mounds.  
     By C. Thomas.  
     On the textile fabrics of ancient Peru. By the same.
30. The Davenport Academy of Natural Sciences (W. H. PRATT, Esq.,  
*Corresponding Secretary and Curator*, Davenport, Iowa, U.S.A.):  
     Nothing received this year.
31. La Société Jersiaise (*Secretary*, M. EUGÈNE DUPREY, Queen Street,  
     St Helier, Jersey):  
     Caesarea, or, A Discourse of the I. of Jersey.  
     Bulletin Annuel, 1888, 1889.
32. The London and Middlesex Archaeological Society (JOHN E. PRICE,  
     Esq., *Secretary*, 27 Bedford Place, Russell Square, London, W.C.):  
     Nothing received this year.
33. The Surrey Archaeological Society (THOMAS MILBOURN, Esq., *Hon.*  
*Sec.*, 8 Dane's Inn, London, W.C.):  
     Collections of the Society, Vol. IX, Part 2.
34. The Somersetshire Archaeological and Natural History Society  
     (J. A. TURNER, Esq., *Curator*, The Castle, Taunton):  
     Proceedings, 1888.
35. Verein für Thüringische Geschichte und Altertumskunde (*President*,  
     Dr DIETRICH SCHÄFER, Jena):  
     Zeitschrift des Vereins, Band VI.  
     Thüringische Geschichtsquellen (neue Folge), Band IV.
36. American Antiquarian Society (*Librarian*, E. M. BARTON, Esq.,  
     Worcester, Massachusetts, U.S.A.):  
     Nothing received this year.
37. The Johns Hopkins University (N. MURRAY, Esq., *Secretary of the*  
*Publication Agency*, Baltimore, Maryland):  
     University Studies in Historical and Political Science, Seventh  
     Series, Parts 2—6.
38. Die Historische Gesellschaft für die Provinz Posen (Dr EHRENBURG  
*Sekretar*, Posen, North Germany).  
     Nothing received this year.

39. The British and American Archaeological Society of Rome (*Secretary*,  
The Hon. A. J. STURTT, 76 Via della Croce, Rome).  
Journal of the Society, Vol. I, No. 5.
40. The Architectural, Archaeological, and Historic Society of Chester  
(*Honorary Secretary*, T. HUGHES, Esq., F.S.A., The Groves, Chester):  
[Nov. 2, 1886.]  
Journal (New Series), Vol. II.
41. Clifton Antiquarian Club (*Honorary Secretary*, A. E. HUDD, Esq.,  
94 Pembroke Road, Clifton): [Nov. 2, 1886.]  
Proceedings, Vol. II, Part 1.
42. The British Archaeological Association (E. P. LOFTUS BROOK, Esq.  
*Hon. Secretary*): [December 8, 1887.]  
Journal, Vol. XLV, Parts 2, 4; Vol. XLVI, Part 1.
43. The Architectural and Archaeological Society of St Albans (The Rev.  
Canon DAVYS, M.A., *Hon. Secretary*): [March 5, 1888.]  
Transactions for 1888.
44. The Folk-lore Society (J. J. FOSTER, Esq., *Secretary*, 36 Alma Sq., St  
John's Wood, N.W.): [May 21, 1888.]  
Nothing received this year.
45. The Cambridge University Association of Brass Collectors:  
Transactions for 1889.
46. La Société Archéologique de Constantine (Algeria):  
Annuaire de la Société, 1856—57, 1862.

# SUMMARY OF ACCOUNTS FOR THE YEAR ENDING 31 DECEMBER, 1889.

182

<i>Receipts.</i>			<i>Payments.</i>		
£	s.	d.	£	s.	d.
Balance in hand, 31 Dec., 1888	.	107 10 11	Baron A. von Hügel, Curator of Museum, salary.	50	0 0
Annual subscriptions	.	258 8 0	Mr H. A. Chapman : attendance	.	2 10 0
Life Members' subscriptions	.	21 0 0	Curator of Barrowell Abbey grounds	.	3 5 0
By sale of Publications	.	3 6 10	Mr A. Rogers, for Index to <i>Newton's Diary</i>	.	1 18 0
By Interest on G. E. R. Deventure Stock	.	19 10 0	Mr Walter Rye: expenses in connection with <i>Calendar of Feet of Fines</i>	.	10 17 6
			Scientific Instrument Company, illustrations	.	2 10 0
			University Press	.	16 1 6
			Naylor, Printer: excursions	.	4 10 8
			Ansell, cabinet-maker: book-case	.	10 0 0
			Purchase of Brampton Choir-stalls	.	15 0 0
			Repair of Sir Th. Adams' tomb	.	3 3 0
			Wilson, bookbinder	.	2 2 7
			Subscription to <i>East Anglian</i>	.	0 5 0
			Petty cash	.	0 3 6
			Balance in bank	286	8 6
			" cash	1	0 6
				287	9 0
				£409	15 9

Examined and found correct, J. E. FOSTER } *Auditors.*  
ROBERT BOWES }

12 March, 1890.

## COUNCIL.

May 19, 1890.

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**Excursion-Secretary.**

NORMAN CAPPER HARDCASTLE, M.A., LL.M.

**Auditors.**

JOHN EBENEZER FOSTER, M.A., Trinity College.

ROBERT BOWES, Esq.





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# PROCEEDINGS

OF THE

**Cambridge Antiquarian Society.**

OCTOBER 20, 1890, TO MAY 27, 1891,

WITH

**Communications**  
MADE TO THE SOCIETY.

No. XXXIII.

BEING No. 3 OF THE SEVENTH VOLUME.

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Cambridge :

DEIGHTON BELL & CO.; MACMILLAN & BOWES.  
LONDON : G. BELL AND SONS,  
1892.

*Price 7s. 6d.*





PROCEEDINGS  
OF THE  
**Cambridge Antiquarian Society;**  
WITH  
COMMUNICATIONS MADE TO THE SOCIETY.

---

1890—1891.

---

MONDAY, *October 20th*, 1890.

Professor HUGHES, M.A., President, in the chair.

The following new members were elected :

Rev. Alfred Caldecott, M.A., St John's College.

William Cassie, M.A., Trinity College.

Rev. Charles White Underwood, M.A., St John's College.

The PRESIDENT exhibited some of the stakes and pottery from a wattle-hut on Loch Maree, and (for comparison) a pile and some pottery from the lake-dwelling of Robenhausen, and also a rude earthen vessel from Hauxton, which in the texture of the ware and the plainness of the rim much resembled the urn from Loch Maree.

Mr HURRELL exhibited a bronze ring, a Roman bronze coin of the IVth century A.D., a local token, and the cruciform head of a scabbard, all found recently at Newton, near Cambridge.

Mr JENKINSON made the following communication :

ON A LETTER FROM P. KAETZ TO J. SIBORCH,  
PRINTER AT CAMBRIDGE.

The letter which is the subject of the present notice was found by Mr E. Gordon Duff in the binding of a book in the Chapter Library at Westminster. The book itself is a copy of Clichtoveus *De vita et moribus sacerdotum*, 4°, printed at Paris by H. Stephanus in 1519; but it was evidently bound by John Siborch, the first Cambridge printer. The pads consisted partly of printed leaves, including the first sheet of the 1522 Papyrus Geminus and sheet D of a hitherto unknown Cambridge edition of Lily and Erasmus *De octo partium orationis constructione libellus*<sup>1</sup>; and partly of scraps of manuscript. The most interesting of these is the letter now exhibited.

Mr Hessels, who takes a special interest in the subject, has made the following transcript and translation: some of the allusions it seems now impossible to understand.

Wetot Jan Siborch dat ick wuen brijff vntfangen heb soe<sup>2</sup>.. ||.....pisten<sup>3</sup>  
van wuer letter ende sij is seer goet kundt gij anders pro.. || ende w wel  
regiren soe suldi genoch to drucken crigen soe ick blyff noch to || london  
mys myn meyster compt ick vach hem van dag tot daeg soe en k[an] || ick  
selfs neyt veten van dat ick ouffer reys mer soe baldt als ick || ouffer reys  
sal ick dat beest doen al wat in mynder macht is. || Item ick heb peter  
rinck 3 of 4 reysen gesacht vanden pater noster soe hy seg[t] || mij dat  
hij see neyt vynden en kan ende gibkerken<sup>4</sup> en heft Jacob pas[tor] || den

<sup>1</sup> Exhibited at a former meeting: see above, p. 104.

<sup>2</sup> As the right margin has been slightly clipped, and a portion of the second line has also been cut away, about half-a-dozen letters are lost after this word.

<sup>3</sup> The sign of contraction attached to the *t* allows us to read -pisten or -pister; these six letters would seem to be the ending of a word.

<sup>4</sup> The commencement of this word is not clear. The curl underneath the line seems to be that of *g*, though it would be possible to take it as the sign of contraction attached to *v* (=ver). Judging from the context, the word appears to be a proper name.

rinck noch neyt gedaen mer hij draegt hem alle dage aen syn ha[ndt] ||  
 ende hij en villes Jacob pastor neyt geuen. Item ick syndt w 25 pronos[ti]||  
 cation ende 3 nouum testamentum parvo<sup>1</sup> costen dy pronostication dat  
 25 shl ste[r]l || ende dye 3 nouum testamentum kosten sh2 d6 sterling  
 soe rest w noch d6 blyff || ick w dan schuldich ick en heb neyt mer nouum  
 testamentum anders [soud] || ick w mer hebben gesonden. Anders en  
 weet ick w neyt mer || toe schriuen dan leuert niclas dyt bij gebonden  
 parken ende grutet || mij baetzken myt alle w huys gesyn ende vildt w selfs  
 neyt || vergeeten. Walete per me. PETRUS KAETZ.

(Address) Dem ersamen ende vromen Jan  
 van Siborch boeckdrucker  
 in cambritz. H° 1r (?)

The letter may be translated as follows :

Know, Jan Siborch, that I have received your letter, as(?) [well as specimens] (?) of your letter [type], and it is very good ; if you can otherwise...(?) and conduct yourself well, then you will get enough to print. So I remain still at London because my master comes ; I expect him from day to day ; therefore I cannot even know when I cross, but so soon as I cross I shall do the best that is in my power. Item I have told Peter Rinck<sup>2</sup> three or four times of the pater noster, but he tells me that he cannot find it, and Gibkerken(?) has not yet given Jacob pastor the ring but he carries it every day on his hand and he will not give it to Jacob Pastor. Item I send you 25 pronostication[s] and 3 New Testaments small[size]. The pronostications cost one sh. sterling the 25 and the 3 New Testaments cost 2sh. and 6d sterling, so there is still 6d due to you, which I remain in your debt. I have no more New Testaments, otherwise I should have sent you more. I know nothing else to write except [to ask you to] deliver the accompanying packet to Niclas and greet Baetzken for me with your whole family, and do not forget yourself.

There can be no doubt about the identity either of the writer of this letter or of the person to whom it is addressed. Jan Siborch, or Jan van Siborch, as we here for the first time find him called in the vernacular, is the "Joannes Siberch" who introduced printing into Cambridge in the year 1521. In the

<sup>1</sup> The stroke attached to the *p* should represent *par* or *per*, and the reading *parvo* suggests itself to indicate the size of the Testaments. At the same time if we could read *primo*, and join this word to the next sentence, the latter would run more naturally.

<sup>2</sup> The copy of the *Secunda secundae* of Thomas Aquinas (F<sup>o</sup> Mentelin, ab. 1466) in the Fitzwilliam Museum has on the first cover the name and mark of P. Rinck, probably the owner of the volume.

form now before us the name seems to confirm the identification of the Cambridge printer with the "providus vir Joannes Lair de Siborch" at whose expense Eucharius Cervicornis (Hirschhorn) printed at Cologne in 1520 Richard Croke's *Introductiones in rudimenta graeca*, of which a copy at Lincoln has the initials I. S. on the binding. Mr Bradshaw believed that Siborch's residence in Cambridge was connected with the appointment of Croke as Professor of Greek and Public Orator. Curiously enough one of the scraps of writing now before us is part of a paradigm of the Greek verbs in  $\mu$  beautifully written. Is Croke's Greek handwriting known? And has this scrap anything to do with the *Introductiones* mentioned above?

Petrus Kaetz, the writer of the letter, is known to us as the publisher of more than one Sarum service-book in the year 1524. We are indebted to M. J. Tidemann, Keeper of the Manuscripts in the Royal Library at the Hague, for the following information:

"Peter Kaetz était apparemment un réfugié<sup>1</sup> néerlandais, qui s'était établi à Londres et avait une succursale dans la maison dite thuy van Delft (la maison de Delft) à Anvers. Cette habitation, située dans la rue dite Cammerstraete, avait été occupée antérieurement par Henri Eckert van Homborg. Son nom se trouve sur la Bible dont le titre suit :

Hier beghint die Bibel int duitsche neerstelick overgheset ende gecorrigeert, tot profite van allen kersten menschen ; die welck in vier principael deelen gedeylt is als Genesis, der Coninghen boeck, Paralipomenon, ende die Propheten. (Suit une marque typographique avec le nom de Petrus Kaetz.) Men vintse te coope int huys van Delft bi Peter Kaetz.

À la fin du premier volume de cette Bible (il y en a quatre) on lit :

Gheprent Tanwerpen (*sic*).. doer Hans van Roemundt int huys van Wachtendonck op die Lombaerde veste... Int iaer ons heeren .1525. op den 18 dach van Mey.

Il resulte de tout cela que P. Kaetz était éditeur et H. Roemundt imprimeur de cet ouvrage."

At the time when he wrote this letter, P. Kaetz was not yet doing business on his own account. It may still be possible to discover who was his 'master.' The fragment of Papyrius,

<sup>1</sup> Is not the supposed date of the letter a little too early to allow us to regard Kaetz as a refugee?

being in what Mr Bradshaw calls the *third* state, points to the end of 1522 or beginning of 1523 as the time when these pieces of paper were put together in the form of paste-board. John Siborch may very probably have remained in Cambridge as a bookbinder and bookseller, although as a printer we know nothing of him after December, 1522.

Mr BOWES, who stated that he had for many years been in search for some information about Siborch, congratulated Mr Jenkinson on the discovery of this letter, and hoped that other discoveries might follow. Mr Bradshaw had made an examination of the eight known books printed at Cambridge 1521—22, and had determined their order of issue, with the result that Linacre's translation of Galen *De Temperamentis*, the book that had been accepted by all writers as the first book printed in Cambridge, was not really the first, but Dr Henry Bullock's *Oration*. Mr Bradshaw's paper had been printed, and told everything that could be learned from the books. But by the present letter we were for the first time brought into touch with the man, John Siborch.

The Rev. H. W. P. STEVENS read some interesting notes on the history of the Parish of Tadlow, Cambridgeshire. It is hoped that these will form the foundation of one of the Society's *Octavo Publications*.

Mr J. W. BODGER, of Peterborough, exhibited and described one gold and two silver Celtic coins, found in Peterborough in 1886, associated with bronze coins of Hadrian, Claudius, Domitian, and others; also bronze fibulæ, men's and women's finger-rings; a bangle, a bodkin with eyelet slit in, pottery and tiles, intermingled with bones of ox, sheep, boar, hare, &c.; bronze of Philip the Elder struck at Alexandria, found at Castor; bronze of Constantine the Great struck at Constantinopolis, found at Castor; silver and bronze coins from Gallienus to Constantine the Younger, found at Castor; silver coin of Antoninus Pius, found at Water-Newton; silver coin of Julius Cæsar, found at Connington; one silver and seven bronze coins found at Woodstone Hill; sixteen bronze coins, from Nero to Gordianus the Third, including one of great beauty of Faustina the Younger, found at Sandy.

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WEDNESDAY, *November 19th*, 1890.

Professor HUGHES, M.A., President, in the chair.

The following new members were elected :

Rev. Henry Barclay Swete, D.D., Gonville and Caius College, *Regius Professor of Divinity*.  
Edward Seymer Thompson, M.A., Christ's College.  
William Ingham Whitaker, B.A., Trinity College.  
John Edleston Ledsam Whitehead, M.A., Emmanuel College.

Mr E. GORDON DUFF exhibited a recently discovered fragment of an unknown book printed by John Lettou, on which he made the following remarks ;

John Lettou was the first printer in London, and may be classed in some ways apart from all other English printers.

The works of Caxton, thanks to Mr Blades and Mr Bradshaw, have been fully chronicled, but Lettou has received no notice ; Mr Bradshaw, who of all others could have given us information, has left few notes on this printer, so that such information as I can give you (and very meagre it is) comprises all that is known, at present, on the subject.

Lettou commenced to print in London in 1480, and began his career with three editions of John Kendale's Indulgence asking for temporal assistance, and promising spiritual reward, to such as would fight at the siege of Rhodes against the Turks. Caxton was the first to issue this Indulgence, but his edition was printed in a large ragged type which he used for English books ; Lettou followed with his edition in a small, neat, compact type much more suitable for Indulgences, and it was probably this competition which caused Caxton to cast his smaller type.

Apart from these Indulgences, Lettou only printed two books.

1. Antonius Andreæ's Commentary on part of Aristotle,

which was printed in 1480; and

2. Thomas Wallensis upon the Psalms printed in 1481, but we have evidence in the two leaves exhibited this afternoon, lately found in Corpus Christi College, that a third book issued from his press, probably in 1481.

The rarity of Lettou's productions is extraordinary.

Of the Antonius Andreae of 1480 one perfect and three imperfect copies are known. The perfect copy is in Sion College, and has only remained perfect owing to parts having been misbound.

Of the Wallensis only two perfect copies are known, in the University Library and the Bodleian.

Of the Indulgences: of one edition one copy is known; it is in the British Museum: the other two editions are known only from fragments, used to line the quires of a bible printed by Nicholas Götz of Cöln, but bound by Lettou, discovered by Mr Bradshaw in the Library of Jesus College.

There are two things to be noted about Lettou. His methods of work are very different from those of his contemporaries. He used a type quite distinct from, and opposed in character to, any English xvth century type; and so little is this type known that it is quite possible that there are other books printed by him which have escaped notice.

The type resembles very closely that used by Moravus at Naples, and by Christopher Arnoldus at Venice.

Dibdin calls Lettou's work very careless and slovenly, and the appearance of his type very rude; but it is really far in advance of any other English printer of the time, and shows that he must have had some experience before he settled in England.

Lettou was also a bookbinder, as most printers then were, but only two specimens of his work are known. One is in the Bodleian, the other, belonging to Jesus College, is now here.

After 1482 Lettou ceased printing by himself, and went into partnership with W. de Machlinia; from this press six books were issued.

About 1484 Lettou disappeared, and W. de Machlinia printed in future alone.



We know nothing about Lettow except what we learn from his books. He would seem from his name to have been a Frenchman, and he was assisted with money by a merchant named W. Wilcock.

There are exhibited to day :

Fragments of the Indulgences,

A leaf of the Ant. Andreae of 1480,

A copy of the Wallensis of 1481,

and the two leaves of the unknown book from Corpus. So then you have before you specimens of all Lettow's known productions.

Mr Wood observed, with regard to the subject-matter of these fragments, that the book of which they formed part was clearly a collection of canonico-legal forms for use in Ecclesiastical Courts : such collections were very common in mediæval times under the name of *Ordines Judiciales* ; they were the work of private doctors. The book was not, as had been suggested, the "*Regulæ, Constitutiones, et Ordinationes*" of the Roman Chancery. These fragments bore no resemblance to them whatever, though of course they were based upon the *Regulæ* so far as the latter applied to the subject-matter in hand. The *Regulæ* as a code were due to John XXII. They were enlarged by John XXIII. (whose edition is the first that was printed), by Martin V. (1417) and Nicolas V. (1447). The latter Pope practically settled them in the form in which they have since existed, though the present text is that of the edition confirmed and promulgated by Clement XIV., May 20, 1769. The *Regulæ* are 72 in number. They relate to the procedure of the Chancery to which is entrusted the drafting and expediting of Bulls and Briefs (Bouix, *De Curia Romana*, 266). They are in fact what we should call rules of Procedure. They, and the principles of Canonico-legal practice deducible from them, are applicable to the proceedings of Courts which acknowledge the Roman jurisdiction, except so far as they may be contrary to the provisions of Concordats or to local custom sustained by legitimate prescription (Bouix, 271). They are only of force during the lifetime of each Pope. The long-established custom has been for each new Pope on the day after his election to confirm and republish the *Regulæ*. (Rigantius, *De Reg. Canc.* l. p. 7.) The book from which these fragments came was for the use of the proctors and others practising in the Courts. They are common forms, intended to be filled in with the names of persons and places as each case might require. The blanks are here filled in with letters of the alphabet, except in one or two cases of officials, and of the name of Sixtus IV., and of the Church of Cologne. The fragments may be briefly described thus. One leaf begins

on the side which has been marked *a* with two concluding lines of some document. Then comes the form for a petition regarding admission to a benefice (in this case a chaplaincy in a cathedral) for which the petitioner had obtained a *gratia expectativa in communi forma pauperum*, i.e. he had during the lifetime of the previous incumbent obtained from the Pope a presentation, called technically *gratia expectativa*, and issued in this case "in forma pauperum" in contradistinction to the issue "in forma dignum." Amongst other things which are directed to be set out in full is the brief containing this *gratia*, and it is to be recited that it was granted by Sixtus IV. Usage requires that this form was intended to be used during the pontificate of Sixtus IV., i.e. between 1471 and 1484, otherwise there would have been an allegation of a brief or grace technically called "*Rationi congrui*." Hence it appears that these fragments were printed between those two dates. The next form is for use in a suit concerning disturbance in the quiet enjoyment of a benefice. The third is concerning diminution in the fruits of a benefice by what the canonists call "*spoliatio*" or "*spolium*." This form is broken off after a few lines by the conclusion of this leaf. The other leaf consists entirely of one document with the exception of four words at the commencement. The document is entire. It is an application "*super attemptatis*," i.e. to restrain the defendant from certain acts and from taking further proceedings during the hearing of the cause or during appeal, and concludes by praying sentence of excommunication against him should he offend. In this form there is mention of "Jo. officialis Coloniensis," and he is also referred to as "officialis curiæ C." i.e. no doubt Cologne. It is suggested that this mention of Cologne would indicate that this book of forms was intended for use in the Province of Cologne. In the other forms when a diocese is mentioned it is simply designated the diocese of N. so as to be applicable to any diocese of the province. But in this form, which was for use in the Appeal Court of the Province (corresponding to the Canterbury Court of Arches), there was no reason for putting simply a letter, as no other name would have to be inserted except Cologne. A confirmation of this suggestion is derivable from certain words in the first-named form, "*publicum imperiali auctoritate notarium*," which of course would at that period only be applicable to Germany. It is suggested then as probable that these fragments were printed by Lettou before he came to England (circ. 1480) and that they were most likely printed at Cologne. If this supposition be correct, it is interesting as giving a little additional glimpse at Lettou's history, as well as showing us a fragment of his work done elsewhere than in London.

Professor MIDDLETON exhibited a large signet in the form of a very massive silver thumb-ring, English work, of the 15th century, which he described as follows :

On the *bezel*, which is octagonal in shape, are, deeply incised, the letters M D, probably the initials of the owner. Over the letters is a crown, and round them are three small ornamental branches.

On the inside of the ring, extending all round the hoop, is the following inscription :

✠OGA✠OHORA✠OGVM✠

a meaningless combination of letters, such as often occur on medieval rings, but having a supposed cabalistic or magical virtue. Inscriptions of this class are often derived from Hebrew words, in a highly blundered form, through repeated copying and recopying.

The ring is a very fine and well preserved example of medieval jewellery. It has been first cast, and then the device and letters have been cut on it. On one of the shoulders of the ring is a minute star, probably a maker's mark.

Mr J. W. CLARK exhibited an embroidered canopy, on which he commented as follows :

The canopy which I have the pleasure of exhibiting to the Society this afternoon is said by tradition to have been carried over Queen Elizabeth on the occasion of her visit to the University in 1564.

Nichols<sup>1</sup> printed two accounts of this visit. The writer of what I will term the first account, after describing the Queen's progress on horseback to the west door of King's College Chapel, and the speech of the Public Orator, says: "Then she alighted from her horse, and, asking of what degree every Doctor was, offered her hand to be kissed. And then four of the principal Doctors, viz. Edmund Hawford, S.T.P., Master of Christ's College, and at that time Vice-Chancellor; Andrew Perne, S.T.P., Master of Peter House; John Porie, Master of Corpus Christi College; and Francis Newton, S.T.P., bearing a canopy, she, under the same, entred into the Church, and kneeled down at the place appointed, between the two

<sup>1</sup> *The Progresses of Queen Elizabeth*, ed. 1823, i. 151—189.

doors north and south; the Lady Strange bearing the train: and all the other ladies followed in their degrees<sup>1</sup>."

After a short service at a temporary lectern erected between the north and south doors of the antechapel, "her Majestie arose," says the writer of the second account, "and went into the Quayre, under the canopy.... Here she remayned in a travesse of crimson velvet prepared for her until the Sermon was ended. And from thence her Highness was brought to a syde door in the Quayre, under the canopie, and so went to the Master's lodginge of that House, ordered for her Grace<sup>2</sup>." It should be remembered that the Provost's Lodging was at that time between the east end of the Chapel and the High Street, and that a temporary entrance to the Chapel had been made for the Queen's use through the east end of the north vestry.

On the following day, Sunday, to quote the same account, "the Queene's Ma<sup>ty</sup>, with her Nobilitie, came to the Kinge's Colledge Chapel, about ix<sup>th</sup> of the clock in the morning, under a canopie carried by four Doctors<sup>3</sup>"; and at the end of the service the canopy was again used to conduct her to the Provost's Lodging.

The first account adds: "the footmen as their fee claimed [the canopy]; and it was redeemed for £3. 6s. 8d."<sup>4</sup> The second account states the matter more fully: "the Queen's footmen challenged the canopie, as a duty for delivering of the Bedills staves. They required, in like manner, for the mace of the town a certain fee for redeeming thereof; the town gave them xl<sup>th</sup> shillings<sup>5</sup>." The delivery of the bedells staves is thus described in the same account. On the Queen's arrival at the west door of King's College Chapel "the thre Squire Bedills' staffes were offered unto her Ma<sup>ty</sup> by M<sup>r</sup> Secretary, and forthwith delivered to him, and soe to the Bedills againe."

The canopy, which had evidently been provided by King's College, was redeemed by that body; for the *Mundum Book*

<sup>1</sup> Nichols, *ut supra*, p. 163.

<sup>2</sup> Ibid., p. 184.

<sup>4</sup> Ibid., p. 166.

<sup>3</sup> Ibid.

<sup>5</sup> Ibid., p. 184.

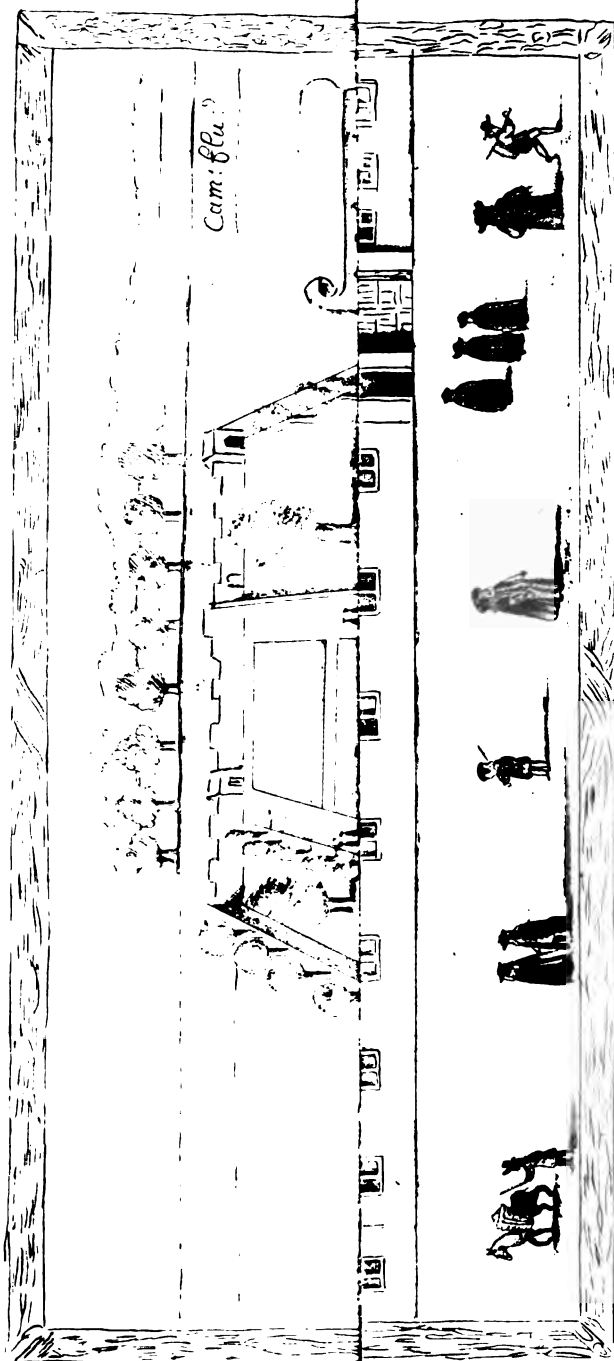
of 1564, under the heading *Expense facte super adventum domine Regine*, has the following entry:

Item paid to y<sup>e</sup> Queenes Footmen for their fee for ye } iiij<sup>s</sup>. vj<sup>d</sup>. viij<sup>d</sup>.  
canabye wych was carried over the queene's maiestie .....

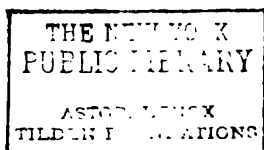
It may be conjectured that the canopy was given by King's College to the University, for it was preserved, until last June, in the University Library, where it was fixed to the ceiling of the music-room. Mr Cooper (*Annals*, ii. 192, *note*) says: "the canopy was long preserved in the Schools, and afterwards in the Registry's office." It is well known that the Schools, as the University Building, were used from very early times as a picture-gallery and a museum; and it was natural that an historical relic, such as the canopy before us, should be kept there. When the Registry was removed, it remained behind, and I think that it was fixed in the above-mentioned place by the care of Mr Bradshaw. It has now been deposited in the Museum of Archaeology by a resolution of the Syndics of the Library.

It measures 12 ft. by 5 ft. A strip of red velvet, 10 in. wide, divides it into two equal parts. This is crossed by a second strip of the same width, so that it consists of four quarters. The material appears to be silk, crossed by threads of gold. An elaborate pattern is still faintly discernible on the silk, portions of which were further enriched by raised velvet pile, which has now worn off. The places, however, to which it was attached, can still be readily distinguished by the threads hanging from them. At the crossing of the two strips of velvet are the arms of Queen Elizabeth, England and France quarterly, supported by a lion (?) and a dragon. The other devices, of which there are twelve in the length, and eight in the width, are a portcullis crowned, and a rose of five petals in two rows, also crowned.

The canopy, when first received, was thickly encrusted with dirt and torn in places. It has since been carefully washed, and placed in a frame, folded in such a manner that the least damaged portions are before the public.



Edmundus priusque felling Notar<sup>4</sup> Kaxiæ dignissimi  
3 Cultissimi Doctores Norwicensis hanc Universitatis  
Collegij Normannus Isenstavit;



Mr J. W. CLARK exhibited also a bird's-eye view of Clare Hall, executed in 1714, which he had lately discovered in a copy of the College statutes in the Library of Gonville and Caius College<sup>1</sup>.

This volume is a thin folio measuring 11 in. by 8½ in. It consists of two parts, which have been bound together in modern times—say in the last century or at the beginning of this. These are :

1. *Regula Aulæ de Clare*, 1359, as printed, *Comm. Docta.* ii. 121—146, "*Universis—die Martii anno domini prenotato*," paged 1—48, with an initial leaf containing on *a* the above words (*Regula* etc.); on *b* the list of chapters of the statutes. The contents are written throughout in a late sixteenth century hand on thick cartridge paper.

2. A more modern volume, paged 1—75, written in a hand of the last century on thinner paper. Leaf 1*a* has the view painted on it. Leaf 1*b* is blank. Leaf 2: Table of contents. On leaf 3 begin the Statutes as printed *Comm. Docta.* ii. 150—185, "*Universis Christi fidelibus—Robert Golding.*" There are a few blank leaves at the end.

Mr Clark shewed that the view—which has been reproduced in facsimile (Plate xxxiv—is unquestionably that referred to by Cole, who, writing on Feb. 15, 1742, says :

"I have seen a plan of y<sup>e</sup> old College as it then stood, by y<sup>e</sup> Favour of my Friend y<sup>e</sup> Rev. Mr Goddard Senior Fellow of y<sup>e</sup> College...in a Statute Book of y<sup>e</sup> College neatly painted, w<sup>ch</sup> is quite different from the present Building, etc.<sup>2</sup>"

The copy of the statutes here referred to was believed to have been lost.

The inscription at the bottom of the plate must next be considered. The words are: "Edmundus Prideaux Filius natu maximus (erased) unicus Dignissimi et Celeberrimi Decani Norvicensis<sup>3</sup> hanc veterem Collegii formam delineavit."

Dr Atkinson, Master of Clare College, has kindly furnished me with the following information. He writes, 14 November, 1890:

<sup>1</sup> The volume has now been restored to Clare College.

<sup>2</sup> MSS. Cole ii. 9 (Add. MSS. Mus. Brit. 5803).

<sup>3</sup> Humphrey Prideaux, D.D. Dean of Norwich, 1702—1724.



"I gladly tell you all that I can about Edmund Prideaux, but it does not amount to very much.

"First, from our Admission Book I take: "Anno 1711 [admitted] May 22. Mr Edmund Prideaux, Fellow Commoner and Pupil to Mr Laughton." Next, in the list of donations to the rebuilding of our Chapel, I find: "Edmund Prideaux, Esq., Fellow Commoner, £10. 0. 0."

"In a Life of Dean Prideaux, published anonymously in 1748, the following paragraph occurs (p. 147):

"In the seventy-fourth year of his age [A.D. 1722, two years before his death] finding himself so much weakened by his infirmities growing upon him that he could no longer use his books as formerly, and being desirous that his Collection of Oriental Books should not be dispersed, but kept together in some public Library, he permitted his son, who had been educated at that College, to make a present of them to the Society of Clare Hall in Cambridge: and accordingly they were sent thither, and placed in the College Library, to the number of three hundred volumes and upwards."

"Edmund Prideaux seems to have kept up his friendly feeling to the College, and to have sent his son also there as a Fellow Commoner, as appears by the following admission: 'Anno 1737. May 18. Mr Humphrey Prideaux born at Norwich admitted Fellow Commoner and Pupil to Mr Goddard.'

"Humphrey Prideaux's name also appears in the list of donations to the rebuilding of the Chapel: '1739. Humfrey Prideaux, Esq., Fellow Commoner, £10. 10. 0.'

"The correction in the inscription 'filius unicus' for 'filius natu maximus' is probably due to the circumstance that Prideaux's elder brother had died as a child (Life, *ut supra*, p. 95).

"My conjecture as to the way in which the MS. got into Gonville and Caius College Library is, that it was lent, about 1763, by Dr Goddard, then Master, to Sir James Burrough when he was engaged upon the plans for our Chapel. Sir J. Burrough died rather unexpectedly, almost before the building of the Chapel was actually commenced. His executor seems to have been a nephew who was not a member of the University, and I suppose that he sent the book (probably with others belonging to the College) to the Library."

The note on the scroll in the right-hand corner of the plate, "E. P. fecit A.D. 1714," proves that the drawing must have been taken from an older sketch or picture, as the primitive quadrangle had by that time wholly disappeared.

Mr Clark then explained—by the help of an enlarged copy of the view—what the arrangement of the old College was.

It was situated in Milne Street, opposite to King's College in its old position, and was entered through a gatehouse which, in medieval fashion, was not in the middle of the east front. This gatehouse had a large and small gate, like Trinity Hall as shewn in Loggan's print, and was set slightly in advance of the range of which it formed part. The east and south sides of the quadrangle were occupied by chambers; the west side by the

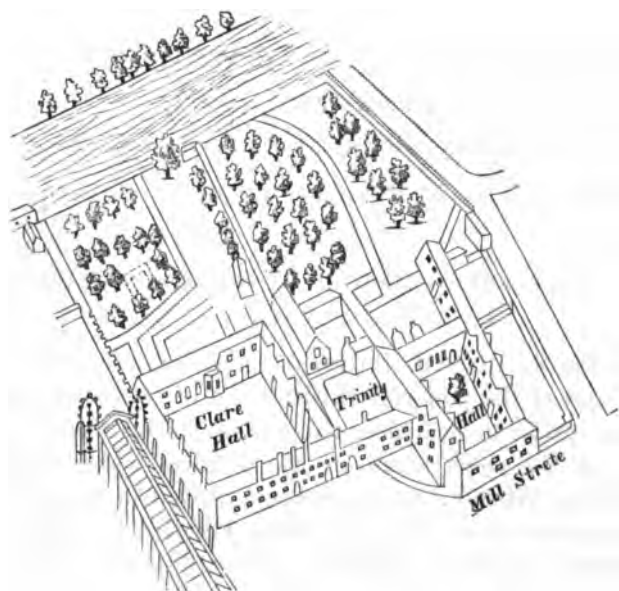


FIG. 1. Hamond's plan of Clare Hall, dated 1592.

Kitchen, Butteries, Hall, Combination-Room, and Master's Lodge; the north side by chambers, and by the Chapel, over which was the Library. This latter building is shewn by Loggan, and was used as the College Chapel down to 1763,

when the existing Chapel was built. Beyond the quadrangle were the Master's garden, the Fellows' garden, and the Cook's garden. Towards the river the College was bounded by an embattled wall.

Until the discovery of this view, the only authorities for the ancient arrangement of the College were the map of Hamond, dated 1592 (fig. 1), and a ground plan probably drawn just before the rebuilding begun in 1638. These are both figured in *The Architectural History of the University*<sup>1</sup>.

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MONDAY, January 26th, 1891.

Professor HUGHES, M.A., President, in the chair.

The following new member was elected :

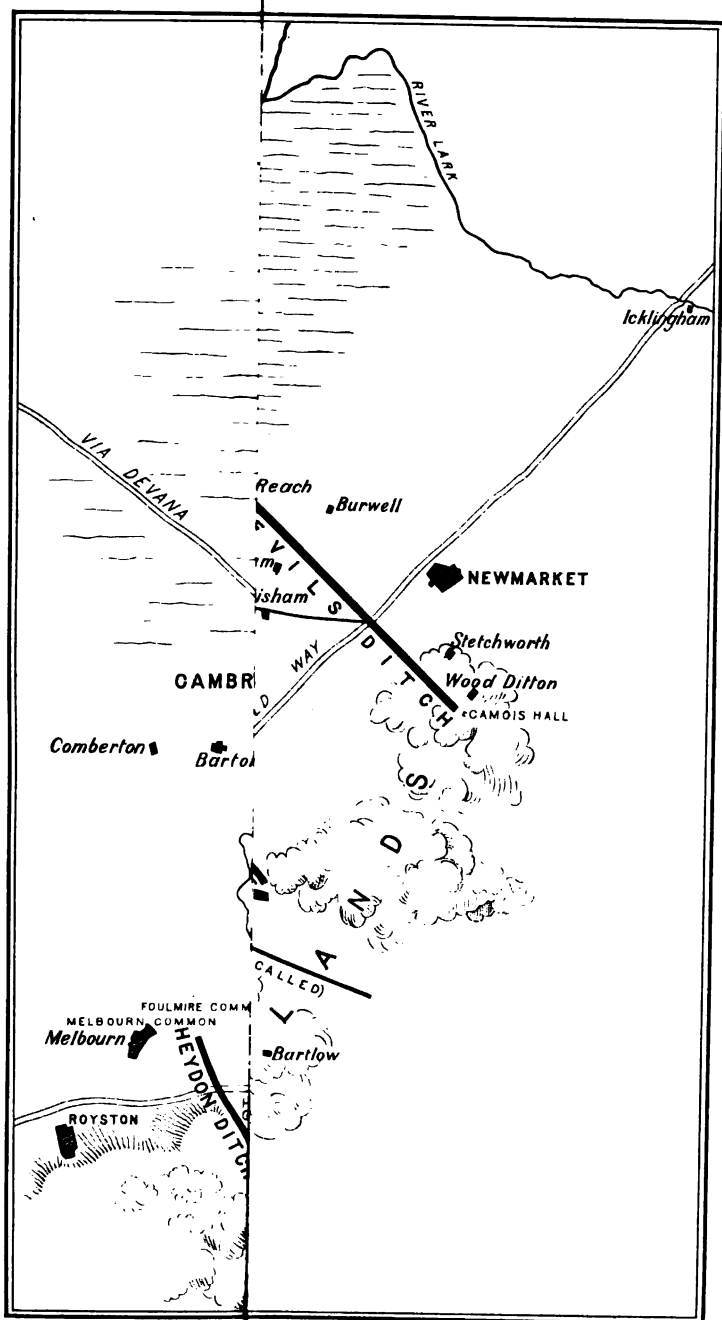
William Luard Raynes, B.A., Pembroke College.

Professor WILLIAM RIDGEWAY made the following communication.

ARE THE CAMBRIDGESHIRE DITCHES REFERRED TO BY  
TACITUS (ANNALS XII. 31) ?

In the *Annals* (XII. 31) Tacitus gives a brief account of the overthrow of the powerful British tribe of the Iceni (or *Eceni* as some prefer to spell their name from the inscription ECE on some of the coins found in the districts which they once occupied). When P. Ostorius Scapula arrived in Britain A.D. 50 as *propraetor* in succession to Aulus Plautius he found things in a very disturbed condition. The still-unconquered tribes had overrun the territories of those in alliance with Rome. Although the winter had already set in, he determined to strike a vigorous blow without delay. He fell upon the marauders, followed them up in their flight, set about disarming those

<sup>1</sup> History of Clare Hall, figs. 2, 3. Hamond's plan is reproduced here by the kindness of the Syndics of the University Press.



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who could not be trusted, and kept in check all the district between the rivers Antona (or, adopting Mr Bradley's clever restoration, Trisantona) and Sabrina with a series of forts. The Sabrina is of course the Severn, whilst the Trisantona of Ptolemy flows out at Southampton<sup>1</sup>. The Severn alone is sufficient to indicate the region in which Ostorius was operating, and, admitting the reading *Cis Trisantonam* as right, we can define more closely the quarter from which he would advance against other tribes.

The first of the Britons who resented his policy were the Icenī, a powerful tribe, who held Norfolk, Suffolk, and at least part of Cambridgeshire. Their military resources were unimpaired, as they had become the allies of the Romans, without offering any resistance, on the invasion of Claudius A.D. 43. At their instigation the neighbouring tribes rose, and they chose a field for battle fenced with a rude dyke, and with a narrow approach to prevent the attack of cavalry. Ostorius, although he had not his legionaries, but only some auxiliary forces, determined to attack their fortifications, and succeeded in routing them with great slaughter. The actual words of Tacitus are as follows :

hisque [Icenis] auctoribus circumiectae nationes locum pugnae delegere septum agresti aggere, et aditu angusto, ne peruius equiti foret. ea munimenta dux Romanus, quanquam sine robore legionum sociales copias ducebat, perrumpere aggreditur, et distributis cohortibus turmas quoque peditum ad munia accingit. tunc dato signo perfringunt aggerem suisque claustris impeditos turbant. atque illi conscientia rebellionis, et obseptis effugiis, multa et clara facinora fecere.

The difficulty of fixing ancient topography from the accounts given by Tacitus is well known. As far as I am aware no one has ever attempted to fix the site of this battle. There are apparently no guide-marks. Let us, however, see if we can get any reasonably probable locality for the fight.

A glance at the ancient map of East Anglia (Pl. xxxv) will show us that it was bounded on three sides by the sea and its inlets; the fenland of Cambridgeshire defended it on the west;

<sup>1</sup> Mr Bradley thinks the Trent is the river called Trisantona by Tacitus.

and the great forest region of Essex on the south-west. Thus the only approach was the narrow strip of open chalk country lying between the fens and the woodland. Along this strip passed the ancient British road, the Ickniel (or Icenhilde) Way, in which we recognize the name of the people whose highway it formed into the west and south. East of Newmarket its direction is uncertain, although it probably went to Thetford. The Ickniel Way, says Professor Babington, "may easily be traced from near Thetford [a British stronghold, as the huge earthwork there still testifies] to Icklingham,...then crossing the river Lart at Lackford, and falling into the line of the present road at Kentford."<sup>1</sup> It passed by Newmarket, across the Newmarket Heath to Ickleton, passed not far from Great Chesterford, on by Royston and Baldock to Dunstable. There can be little doubt that the Ickniel Way is pre-Roman. The Iceni possessed chariots, as we shall see below, and the keeping of chariots implies the use of some regular and well-defined roads, or at least tracks. If the Ickniel Way had been made in Roman times it is hardly possible to imagine why it should have carefully avoided the important Roman station at Great Chesterford. Since it may be assumed without hesitation that there was some chariot-way along the chalk downs into East Anglia, and since we have a road of undoubtedly great antiquity running along this strip of chalk and yet shunning a great Roman camp, we may well follow Professor Babington and all the older authorities in regarding the Ickniel Way as British. Now this road in its course passes through the four famous dykes, which ran right across from the fenland to the woodland, the Brand or Heydon Ditch, the Brent Ditch, the Fleam or Balsham Dyke, and the Devil's Ditch—to take them in order from west to east. "Each of these ditches extending from fen or marshy land to a wooded country, and quite crossing the narrow open district which lay between the woods and the fen, by which alone East Anglia could be approached without great difficulty, must have presented a formidable obstacle

<sup>1</sup> Babington's *Ancient Cambridgeshire*, ed. 1883, p. 55.

to the usual predatory inroads which formed so large a part of the warfare of those ages<sup>1</sup>."

The Heydon Ditch runs from a fen called Melbourne Common to the village of Heydon, a distance of three miles. The rampart is on the east side, and was seven feet above the level of the surrounding country, and its extreme breadth from the western side of the foss to the eastern edge of the vallum was about eighty feet. It was crossed by the Icknield Way, near Heydon Grange. The road is more ancient than the dyke.

The Brent or Pampisford Ditch extends for about a mile and three-quarters from the fen at Brent-ditch end to Abingdon, where the woodland began. It is shallow, and much effaced. It seems difficult to decide on which side the rampart was, as Mr Hartshorne says it was on the east, Professor Babington maintains it is on the west, while Mr Beldam considered the earth to have been thrown up equally on both sides. It is crossed at about the middle by the turnpike road, which represents the old Icknield Way, and it is said that the ditch has been filled up to allow the road to pass. Consequently the ditch is older than the road.

The Balsham or Fleam Dyke ran from the Cam at Fen Ditton for nearly two miles to Quy bridge. There Wilbraham Fen formed a sufficient defence as far as Great Wilbraham, within half a mile of which it commences again, and runs for six miles on to Balsham, where the woodland began. The depth of this ditch from the top of the rampart, which is on the eastern side, is about twenty feet. "It crosses the supposed line of the Icknield Way near to a tumulus called Mutlow Hill, and is said to have been filled up to allow it to pass, but of that, however probable it may be, there is no proof<sup>2</sup>."

The Devil's Ditch extends from the fen at Reche, across Newmarket Heath to Camois Hall near Wood Ditton (Ditch town, like Fen Ditton). The rampart is about thirty feet above the bottom of the ditch, and is on the eastern side. It is crossed by the Icknield Way. Professor Hughes has shewn

<sup>1</sup> Babington's *Ancient Cambridgeshire*, ed. 1883, p. 97.

<sup>2</sup> *Ibid.* p. 99.



from the discoveries made when the railway from Cambridge to Mildenhall was in progress, and a cutting was carried through the Ditch, that the evidence, as far as it goes, from the Roman coins being found on the upper part of the earthwork and not down at the original level of the soil, is in favour of the Ditch being pre-Roman.

To these four great dykes Professor Hughes would add a fifth—the so-called Roman Road, which passes along the Gogmagog Hills<sup>1</sup>.

I need make only one or two remarks respecting these Ditches.

First, the ramparts of three, and these the most important, are on the *eastern* side. Consequently the builders of these fortifications lived in East Anglia. As we saw above there is a conflict of authorities in the case of the Brent Ditch. Secondly, it is most important to note that they all cross and defend the line of the Icknield Way. In one case at least the dyke is older than the Way, and probably the Balsham Dyke is also older than the Way. But, whilst it is a good proof that the dykes are British, if they are older than the ancient British road, it by no means follows that the other dykes are later than British times if they are later than the Icknield Way. There is no reason why the Britons should not have made the dykes at a period later than the road. Thus in the case of the Devil's Ditch, as it is ascertained to be pre-Roman, it matters not if it is more recent than the Way.

From what has now been said it is plain that Ostorius Scapula, when marching against the Iceni, could only approach East Anglia through the narrow strip between the fens and woodland. It surely is not unreasonable to suppose that he actually marched along the Icknield Way. This way was crossed probably by all four ditches at that time, most certainly, as we have seen above, by the Brent Ditch. Tradition states that the Balsham Dyke was filled up to permit the road to cross it. Of the relative age of the Devil's Ditch and the Icknield Way we have no evidence. But the evidence at hand

<sup>1</sup> *The Cambridge Review*, 6 May, 1885, p. 292.

is sufficient to prove that the Romans met at least one dyke, and it is not going too far, if we suppose that Tacitus by the words *septum agresti agger* refers to these ditches, or at least to one of them. Anyone who has ever walked along the Devil's Ditch or the Fleam Dyke will recognize the appropriateness of the term *agrestis agger* to these ramparts of plain earth. Again, from the words of Tacitus we may probably infer that the place selected by the Iceni was already fortified by the *agger*. At all events when two chapters later Tacitus relates how Caractacus fortified a stronghold in the land of the OrdoVICES his turn of expression is quite different :

Sumpto ad proelium loco, ut aditus, abaccessus, cuncta nobis inopportuna et suis in melius essent, tunc montibus arduis, et si qua clementer accedi poterant, in modum valli saxa praestruit<sup>1</sup>.

This gives us a clear notion of the distinction in the mind of Tacitus between an *agrestis agger* and a *vallum*, the term applied to the stockaded rampart of a regular camp. The words of Tacitus indicate clearly that it was not a regular British camp or fortress. The very term *saeptum*, which is employed instead of some term like *munitum* points clearly to something quite different from an ordinary fort. But that which puts the question beyond doubt is the statement that they selected, as a field for battle, a place fenced by a rude dyke, and with a narrow approach, to render it impassable for cavalry. What historian ancient or modern, when about to describe a regular fortress, would say that it was fortified in such a way as to render it inaccessible to cavalry? Would it not be ridiculous if Kinglake were to write that the Redan or the Malakoff fort at Sebastopol was so fenced that it was impassable for horse soldiers? On the other hand, if an historian were describing a position in a plain, nothing is more natural and common than to say that a large ditch or stream protected the place from the enemy's horse. The reason is perfectly obvious, every historian assumes that his readers will at least be aware that cavalry are not employed in storming regular forts.

The use of the word *locus* in the second passage quoted

<sup>1</sup> *Annals*, XII. 33.

shows that it includes a wide area of country, and does not merely mean a fortified camp or fortress of small extent. This use of the word would very well suit any of the areas between any pair of the ditches. The distance measured on the map from the point where the Icknield Way crosses the Brent Ditch to that at which it cuts the Balsham Dyke is less than  $4\frac{1}{2}$  miles. The Iceni undoubtedly possessed chariots (like the tribes who fought against Julius Caesar in the preceding century), as we learn from the story of Boudicea, or Boadicea (to give her a more familiar if less accurate name) in *Annals*, XIV. 35.

When once then their first line of defence was stormed, if they turned to flight, such a barrier as the Balsham Dyke, or Devil's Ditch, lying in their rear, would offer a formidable obstruction. The words *obseptis effugiis* would well express their position shut in on the flanks by forest and fen, and with a huge earthwork behind them, with but one narrow gap in it through which the Icknield Way passed, and towards which the victorious Romans would press quickly along the direct road. Moreover the foss of this ditch in their rear lay on the wrong side for them, as it was on the western side of the rampart, and thus it was still more difficult for them to cross the latter.

It would be vain to speculate which of the great Cambridgeshire Ditches witnessed the overthrow of the gallant Iceni. Even if the topographical description was more explicit than it is, we must remember that Tacitus, writing many years later, would simply write down certain impressions concerning the place perhaps derived from his father-in-law Agricola. But I think that a certain amount of probability can be established that the battle took place at one of these four ditches. There is evidence that the regular road into the land of the Iceni passed through all those dykes, there is also evidence that at least three of them existed before the Roman Conquest. Was Ostorius likely to march by any other route? Certainly not through the forest or fen, when he could find a regular roadway leading across a high strip of chalk-land, where there

was no danger of surprise or ambushade. These considerations alone would point to the site of the battle lying somewhere within the limits described. Finally, we have the words of Tacitus giving a description of the place which suits very accurately any of the four great ditches, each in turn approached and passed through by the Icknield Way.

I venture then to submit that there is a reasonable probability that the passage of Tacitus refers to two of those great earthworks which still exist. The Fleam Dyke and Devil's Ditch fit best the historian's description, and they certainly were the strongest positions, and thus the most likely to be occupied by the Icenii at such a juncture.

Professor E. C. CLARK expressed the gratitude of the Society to Professor Ridgeway for his most happy and interesting identification, which almost commanded acceptance; he further noted the vague and fragmentary style in which battles are generally described by Roman historians (with few exceptions, such as Livy's account of the battle by lake *Trasimenus*), and suggested that Tacitus probably gained his ideas of British topography from his father-in-law Agricola.

The Rev. W. G. SEARLE commented as follows upon the origin and date of Ingulf's History of Croyland Abbey:

The chief part of the '*Historia Croylandensis*,' published by Fulman in 1684, consists of the history of the monastery from 716 to 1095, compiled by the then abbot of the house, Ingulf, writing thus at the very end of the 11th century. It made its appearance in the literary world early in Queen Elizabeth's reign, being first mentioned by Dr Caius in 1568. It was not, however, printed till 1596, when it was at once welcomed as an interesting and valuable addition to our historical materials by our leading historians, Camden, Dugdale, Fuller, and others, an example followed by many important historical writers in France. In England it has been used by countless writers, and so has made its way into standard works on English history. But, though so widely accepted as genuine, there have not been lacking more sceptical students, who have brought forward such anachronisms in the signatures to the charters contained in it, such mis-statements in the historical

parts, and examples of such use of words belonging to much later date, that historians like Bishop Stubbs and Professor E. A. Freeman condemn it as a work of absolute worthlessness as an authority.

Yet the work, though an invention, is one of medieval times, some writers putting it in the time of Edward II., others in that of Henry V.; and besides this, the writer, whoever he may have been, though ignorant, in many points, of the real facts of the assumed date, and at times very careless, was clever enough, or lucky enough, to introduce details which receive very often most unexpected corroboration from perfectly authentic sources.

The author, who is supposed to be writing about 1095, was evidently acquainted with the chief historians of the 12th century, Florence of Worcester, Henry of Huntingdon, William of Malmesbury and others, and this is sufficient to place the composition of the *Ingulf* late in the 12th century at the earliest, or in the reign of Henry II.; while, as he knew a *Chronicle of Peterborough* (MS. Cott. Claudius A. v.) which breaks off in the year 1368, it cannot be earlier than the end of the reign of Edward III. From the Patent Rolls in the Public Record Office we know that two of the charters, that of 716 of the foundation, and that of 948 of the restoration, of the Monastery, were in existence in 1393; but as these are more than extremely doubtful, if their genuineness be not absolutely impossible, this only shews that the process of manufacture had begun before that date, in the reign of Richard II. The book, though apparently in existence in the beginning of the reign of Henry VIII., was unknown to Bale, the diligent investigator of English literary history; and this is the more remarkable as two, if not three, copies were in existence, one which yet remains at the British Museum of about 1490, and another, the so-called Autograph of the *Ingulf*, which was kept at Croyland in the Church chest about 1610, but has since disappeared. A writer, who has contributed much to the compilation of the *Ingulf*, is a monk, Ordericus Vitalis, who visited Croyland in 1115. But here the difficulty presents

itself that, although Ordericus was of English birth, yet Bale does not mention him, and apparently, like Leland, Henry the Eighth's historiographer, who inspected the library of the Monastery before the Dissolution in 1539, had never seen a copy of the work bearing his name; and further, that, while there is only one early MS. in France, there is none in England of sufficiently early date. A MS. in the British Museum (MS. Cott. Vitell. B. xi.) contains a history of the abbats of Croyland, extending to the year 1427, extracted as to the Anglo-Saxon part of the Croyland History from Ordericus Vitalis only, a work which must have been written by a person interested in Croyland, while the Ingulf itself exists in another MS. (MS. Cott. Otho B. xiii.) written about 1490. The date of the composition of the Ingulf seems then necessarily to fall between those two periods, or somewhere about 1450. The *author* there seems no possibility of even guessing at.

Ingulf, according to Ordericus Vitalis, was a monk of the monastery of St Wandragesilus or of Saint-Wandrille in Normandy, and died in December, 1108, having been abbat for 24 years. This brings his appointment to 1086. In Domesday, among the tenants *in capite* in Surrey, is found: 'Abbas S. Wandragesili tenet Wandesorde per Ingulfum monachum,' which would seem to refer to our abbat, as the monastery, the monk, and the date, are all right, since Domesday was in course of being made in the spring of 1086, when Ingulf would still be monk, just before his appointment to the abbacy. It would be strange if there were another Ingulf of that monastery in England at that time. Ingulf had been secretary before the Conquest to Duke William, and so, living at Wandsworth close to London, he might easily obtain his promotion.

The riddle of the Ingulf is not an easy one to solve. In spite of long investigation, much yet remains to do, which yet is worth doing, that future works of history, and new editions of earlier ones, may be purged from statements derived from the Ingulf, which have no real claim to be considered other than the offspring of the fertile and ingenious brain of the unknown medieval writer of that work.

Dr LUARD stated that even that pioneer of historical investigation, Dr Maitland, had quoted stories from Ingulf as if they had been undoubtedly genuine, and mentioned that the XIIth century was the usual time for forgeries of this kind rather than the XIVth. With regard to *Charters*, he thought that genuine charters had frequently the names of false witnesses attached to them, which had been introduced at a later time in order to give a higher value to the document; so that often charters were a better test of the witnesses than the witnesses of the charters.

Mr T. D. ATKINSON made the following communication :

### NOTES ON THE ARCHITECTURAL HISTORY OF HORHAM HALL, ESSEX.

The general history of the manor of Horham and of the families who have possessed it has been written very fully by Mr H. W. King, Honorary Secretary of the Essex Archaeological Society<sup>1</sup>. In these notes, therefore, no more will be attempted than an outline of the architectural history. It may be useful, however, before describing the building, to quote from Mr King some of the principal facts about its various owners.

Horham<sup>2</sup> is one of the five manors into which Thaxted was divided shortly after the Domesday Survey. Its history down to the end of the fourteenth century can be traced in some detail, but this is succeeded by a gap of fifty years, during which nothing is known of its owners. In 1451 the manor was held by Richard Large, of London, who was probably heir of Robert Large, Mercer, Lord Mayor in 1349, but when and how it came into the possession of this family does not appear. It was sold by the executors of Alice Large in 1494 for eight hundred marks to Richard Quadryng of Lincolnshire, who sold it again in 1502 to Sir John Cutte.

<sup>1</sup> "The descent of the Manor of Horham and of the family of Cutte." *Trans. Essex Archaeol. Soc.* First Ser., Vol. iv.

<sup>2</sup> The name Horham is said to be derived from the Saxon *Ora*, a skirt or border, and *Ham*, a house, i.e. the house on the boundary. If this be so, a more appropriate name could not have been chosen, for the boundary between the Parishes of Thaxted and Broxton passes through the Hall.

The Cutte family is the most interesting of those who possessed Horham. This Sir John was Treasurer of the Household to King Henry VIII., and he seems to have been the founder of the family fortunes. It is not known who his father was. He is said to have built the greater part of the present house, but he left it—or at least the chapel—unfinished at his death in 1520; for he directs in his Will that his body shall be buried in Thaxted Church until his own chapel shall be finished. His large possessions passed to his eldest son, a boy of thirteen, who married, when seventeen, Lucy, widow of Sir Anthony Browne, standard-bearer to Henry VII., and daughter and coheirress of the Marquess of Montacute. But he died on reaching manhood (1528), leaving a son three years old, who died when he was but thirty (1555) leaving a son of ten. This latter, John, the last of the family to possess Horham, lived to the allotted threescore and ten years, being born in the reign of Queen Mary and dying in that of King James. He appears to have lived chiefly at his other seat, Childerley, in Cambridgeshire; and, his magnificence finally obliging him to part with Horham, he sold it in 1599 to Thomas Kemp. Kemp sold it to Sir William Smijth of Hill Hall, Essex, in whose family it remained till 1854, when it was exchanged for another estate, with the present owner.

The present house forms a part only of the original building, or at all events of the original design, of Sir John Cutte. It is said that the moat<sup>1</sup> surrounded the house; that on the bridge which crossed it opposite the porch there stood a gateway tower; and that adjoining the north wing there was a chapel. Of course there must also have been large outbuildings. I do not know that there is any evidence that all these buildings were ever finished, but I believe there is no reason to suppose that they were not, and the foundations of some of them, at least, may be traced on the turf in a dry summer. We know that Sir John died before his chapel was finished, and it is possible that no building-work was done during the long

<sup>1</sup> At present the moat begins opposite the porch, encircles the northern half of the house, and ends again about opposite the western entrance.

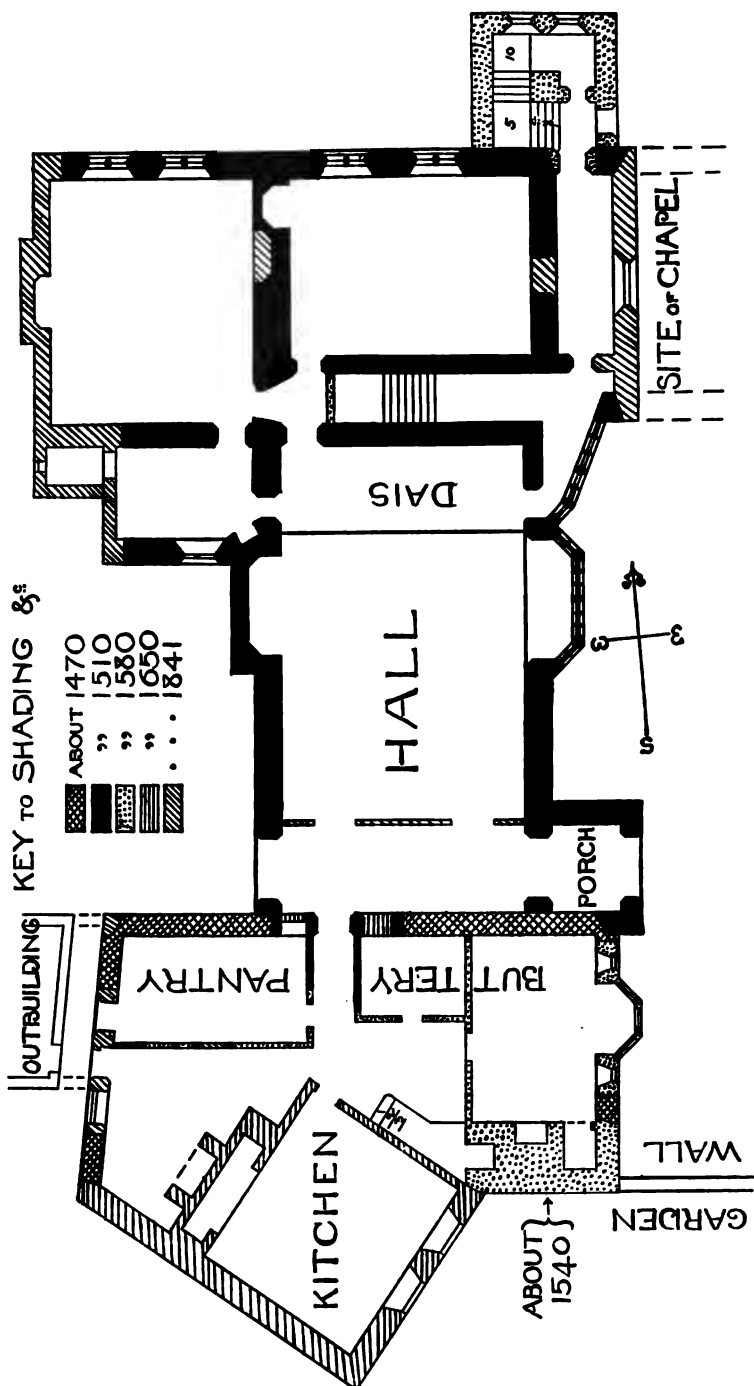


# HORHAM HALL GROUND PLAN

SCALE 12 5 0 10 20 30 40 FEET

KEY TO SHADING &c

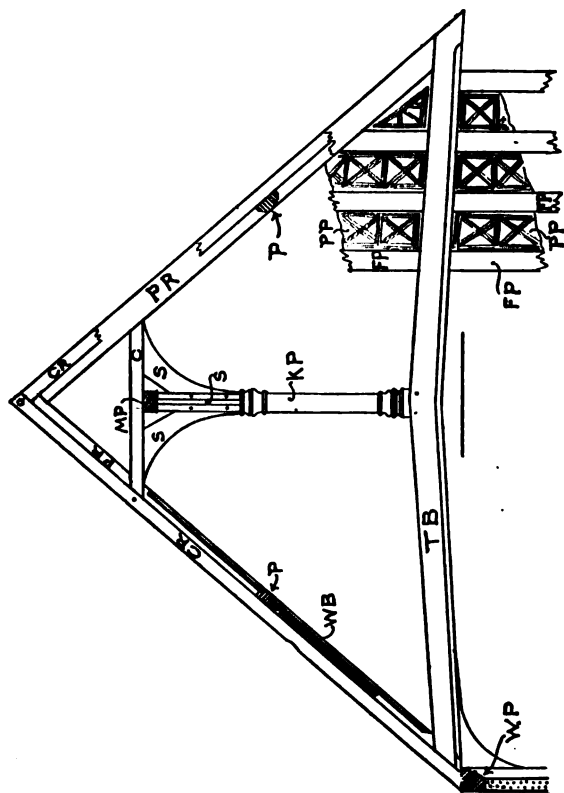
ABOUT 1470  
 " 1510  
 " 1580  
 " 1650  
 . . . 1841



minorities of his son and grandson. If this be the case perhaps the buildings were never finished.

The general arrangement of the house, and the periods to which the different parts may be referred, will be understood from the ground-plan (Pl. xxxvi). It still retains the general arrangement of a typical medieval house, as shewn, for instance, in the block of buildings between the upper and lower courts at Haddon Hall, Derbyshire. The hall, as the principal and most important apartment, occupies a central position. At the south end are the kitchen and offices, at the north end the private rooms of the owner of the house. Each of these wings is in two floors. The hall is of the same height as the wings, and, having no rooms over it, forms the only means of communication between them. The inconvenience of this arrangement was in some houses avoided by constructing a gallery along the side of the hall at the level of the upper storey; but no such gallery exists at Horham. The irregular bay window at the north-east corner of the hall, which makes such a pretty feature outside, was no doubt designed to light the passage leading to the chapel. On the upper floor it lighted a ladies' gallery, which had also a window commanding the hall. From the screens there were originally three doors leading to the offices; one—still used—leading to the kitchen, and two others, now blocked, opening into the pantry and buttery respectively. Over these are two windows, one of which was perhaps a door to the gallery over the screens. The hall has a flat ceiling, with an opening communicating by a shaft with the lantern in the roof.

There are some peculiarities in the plan, due in most cases to the alterations that have been made at different times. The position behind the dais of the stairs leading to the cellar is unusual, though I am not sure that this is not a part of the original design. If so, the stairs leading to the upper floor may have been in a straight flight over them, a landing at the top giving access to the ladies' gallery, to the bedrooms, and probably also to a gallery for the use of the family in the chapel. On the other hand we might



# HORHAM HALL

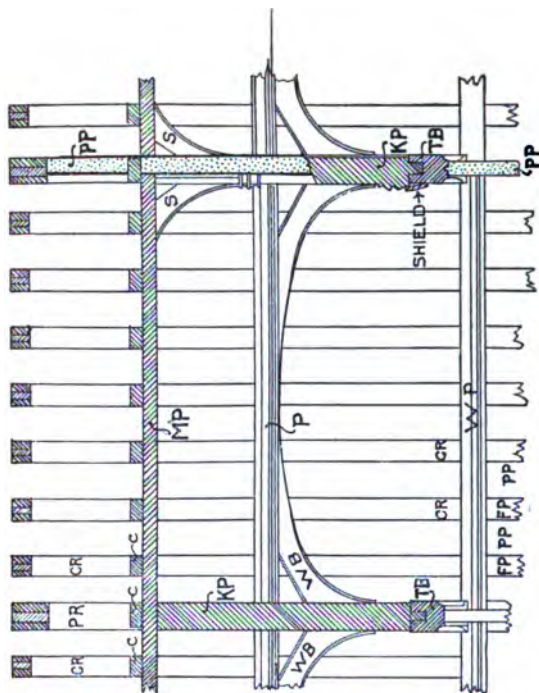
## ROOF OVER SOUTH WING

SCALE 0 5 10 FEET

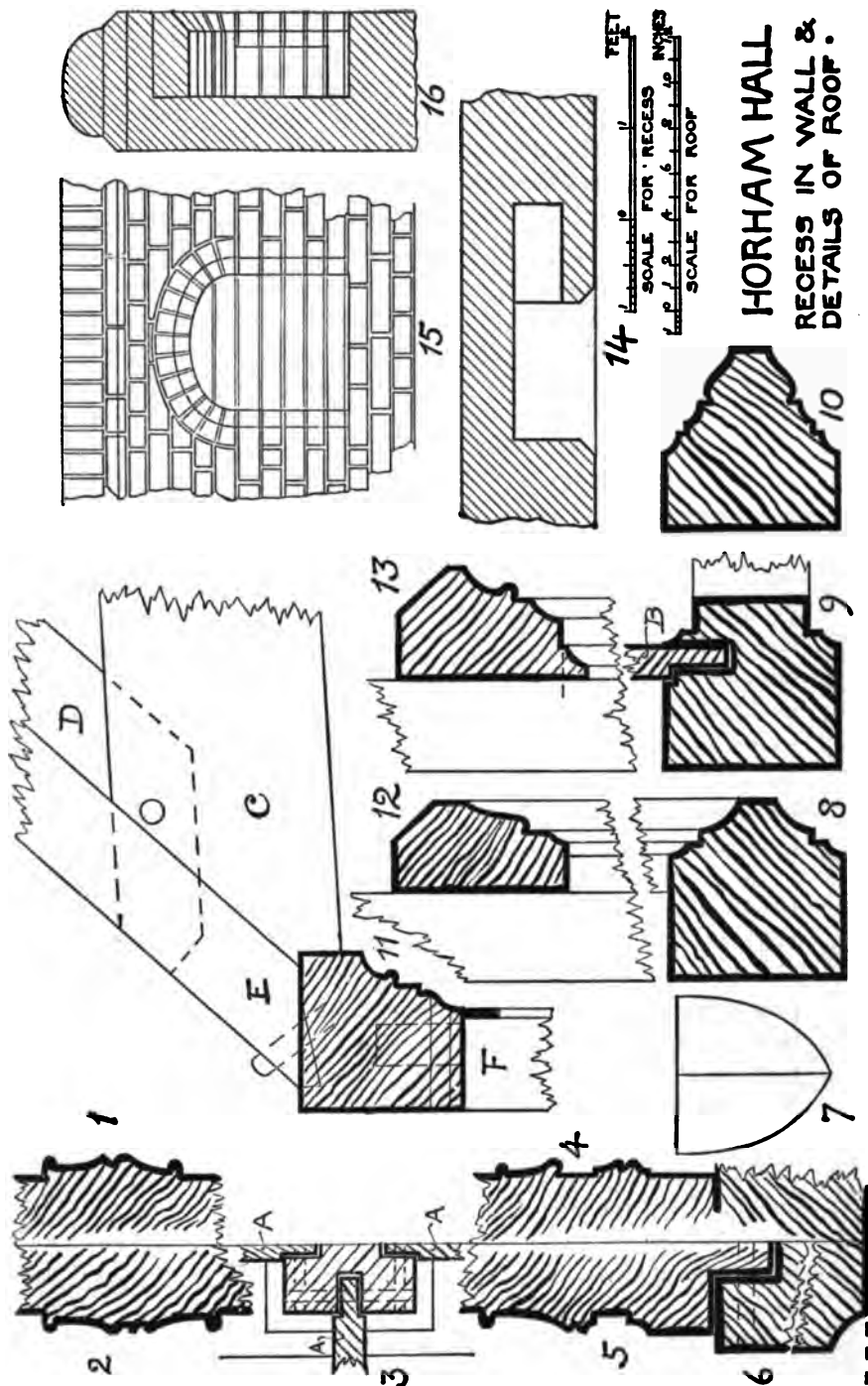
### NAMES OF TIMBERS &c

TB Tie-beam.  
KP King-post.  
S Shrubs.  
MP Middle purlin.  
C Collar.  
PR Principal rafter.  
CR Common rafter.  
P Purlin.

WB Wind-brace.  
WP Wall-plate.  
FP Framing of Partition.  
PP Pugging in Partition.



← PARTITION



# **HORHAM HALL** **RECESS IN WALL & DETAILS OF ROOF.**

have expected to find these stairs in the angle between the west side of the hall and the north wing, where there is now a small room; but, in the present instance, I am inclined to put them over the stairs leading to the cellar. The arrangement of the existing principal staircase is also unusual. It occupies a tower at the north-east corner of the house, with a room at the top from which a turret-stair leads to the roof.

I am quite unable to explain the irregular setting-out of work of two distinct periods in the south wing, namely the west wall and the kitchen. Possibly the position of the moat, or of some buildings now removed, may have had something to do with it.

In the south face of the garden wall, part of which is shewn on the plan, are three recesses, of which illustrations are here given (Plate XXXVIII, figs. 14, 15, 16). What their use was, I cannot positively say. It has been suggested to me that they are nests for pigeons. This is extremely probable, as the plan is exactly that of a cell of a pigeon-house. If this be so, they would, presumably, have been used for a few specially valuable birds, as they would only accommodate six birds in all. There must moreover have been a lean-to shed against the wall, forming a coop, but the wall now shews no signs of this.

The Architectural History, to which we may now proceed, has been generally supposed to begin with Sir John Cutte in 1502, the hall and the two rooms to the north of it, built by him between 1502 and 1520, being thought to be the oldest part of the house. I think that there is good reason for believing that the greater part of the south wing is older, and that it was built by Richard Large, some fifty years before (Plate XXXVI). The general architectural character of this part of the house is that of about a century later, new windows having been inserted, and a very beautiful chimney-stack built, at that period. The remains of the earlier work are (1) the roof, the existence of which was not known till I had the good fortune to discover it in the summer of 1890, (2) the gable walls.

(1) The very beautiful and richly moulded open timber

roof (Pls. XXXVII, XXXVIII), at present hidden by a modern ceiling, clearly once belonged to one of the best rooms of the house—probably the solar—and not to any part of the offices, as at present. Now this part is, and always has been, allotted to the servants in the house as it now exists, for it is contrary to all known arrangements of medieval houses that any of the family rooms should be placed at the kitchen-end of the hall. The roof in question must therefore have belonged to an earlier house. That it is in its original position, and has not been brought from another building, is certain, for, in the first place, the spaces between the timbers of the central truss are filled in with upright timbers and pugging covered with plaster, so as to form a partition (Pl. XXXVII), and this would hardly have survived a removal. Moreover there is a partition of the same character, and clearly contemporary with the roof, below the tie-beam. In the second place the trusses are connected by the original wind-braces<sup>1</sup>, and these would probably not have been so carefully refixed in a roof over butteries. Thirdly, these wind-braces shew that the trusses are at the proper distance apart, and as the latter divide the length of the building into four equal intervals, it follows that the roof must have been designed for the present building, or for one of exactly the same length.

But, in addition to the evidence afforded by its situation, the character of the roof itself points to its being earlier than the rest of the house. The central truss is ornamented with a small shield<sup>2</sup> of early form (Pl. XXXVII, fig. 2, Pl. XXXVIII, fig. 7); and, though the mouldings are late in style, the method of construction is also early. A tie-beam carrying a central post and cross-beam to support the middle part of the principal rafters is characteristic of the thirteenth and fourteenth centuries, later roofs dispensing with the tie-beam and post, and supporting the principal rafters more directly from

<sup>1</sup> The rafters are carried by horizontal pieces called *purlins* (Pl. XXXVII, *P*) resting on the trusses. These purlins are strengthened by diagonal struts called *wind-braces* (*Wb*).

<sup>2</sup> It is unfortunately not charged with any arms, but is quite blank.

the walls. I was at first surprised to find late mouldings and an early method of construction employed together, but I presently discovered why the early method of construction had been adopted. There is just room to pass the hand between one of the old wall-plates and the modern ceiling, and on doing so I found that there were large mortices, or holes to receive the ends of upright timbers, at regular intervals in the wall-plate (Pls. XXXVII, XXXVIII, fig. 11), shewing that the south side at least of the building had been constructed of timber. Thus it was necessary to have a tie-beam to prevent the feet of the rafters from spreading outwards, and pushing over a slight timber-wall. But for all this the roof can hardly be later than the last half of the fifteenth century—let us say 1470.

Clearly then—from its position and richness taken together, and from its architectural character—the roof must have covered some of the best rooms of an earlier house, not improbably a house with a hall in a similar position to the present hall and with kitchens where the present sitting rooms are.

(2) To this may be added some evidence of a technical character—not as to the use, but as to the early date of the building—namely, that afforded by the gable-walls. This evidence is afforded by the irregular character of the brickwork. It is common enough to find the use of either of the two systems of bricklaying known as *English bond*<sup>1</sup> and *Flemish bond* accepted as evidence as to date, but I have nowhere found it observed that no system at all was followed till brickwork had been in general use for some little time, namely (in East Anglia) till about the beginning of the sixteenth century. The work is quite irregular, and generally there are far too great a number of “stretchers.” It was evidently done by masons—men accustomed to work in a material too irregular to allow of a rule of thumb. This is true not only in the rarer instances of thirteenth and fourteenth century brickwork, but down to quite the close of the

<sup>1</sup> It may be explained that in English bond (the earlier system) one course of bricks shews only the ends (*headers*), the next only the sides (*stretchers*) and so on, while in Flemish bond every course shews sides and ends alternately.

fifteenth century. Of course the two methods—or rather the method and the want of method—overlap, according as a good or bad bricklayer was employed; and so we sometimes find irregular brickwork of a later date than a piece of good English bond. It should also be observed that in early examples of English bond, the bricklayer was easily put out by having to form a chequer pattern of blue bricks, which rather interfered with his system, and so the work, at first sight, looks like the early irregular walling; later, he was able to form this pattern without allowing it to make any material irregularity. Both the gable-walls of this wing are of this unsystematic character, and in strong contrast with the work of 1510, which is in good English bond with a chequer pattern. Also the bricks used at the two periods are of a different size.

These facts, namely, that brickwork of this description occurs alongside a piece of early brickwork in good English bond; that the roof is of an early character; and that one so ornamental covers buildings which were used early in the sixteenth century as butteries, lead me to put the date of this part of the house in the latter half of the fifteenth century.

For what use it was originally designed is a matter of pure speculation. It may have been the chapel (it runs east and west) or it may have been the hall and solar of the Large family; the partition under the middle truss forming the division—partly open—between the chancel and nave, or between the solar and hall, as the case may be. It should be mentioned that the eastern half of the roof is more richly ornamented than the western, as will be seen by comparing the drawings of the western principal and purlin (Pl. XXXVIII, figs. 8, 12) with those of the eastern principal and purlin (Ibid. figs. 10, 13).

In 1502 comes Sir John Cutte, builds his grand new place, and converts the older building into what we should call his offices, his kitchen probably occupying a position somewhat similar to that of the present one, and his buttery and pantry being to right and left of the passage leading to it, very much as they are at present, but with the doors, now blocked, opening into the



screens. Sir John, as befits a high court official, has rather advanced notions on the subject of personal comfort, and builds three rooms, besides the hall, on the ground-floor—unless the smaller one was the space occupied by the staircase—two or three bedrooms and a private chapel.

His short-lived son and grandson did little or nothing in the way of building during their long minorities, and possibly did not even finish the chapel. The staircase-tower was probably added by his great grandson, whose extravagant hospitality, however, obliged him to part with the manor. Except the rebuilding of the kitchen in about 1650, and some alterations made in 1841, there are no further architectural changes to record.

The house has suffered severely at the hands of the vandals. The panelling has been removed from the hall and all the rest of the house has been fitted up in a style suited to the taste of fifty years ago.

Mr A. P. HUMPHRY mentioned that early in the present century the panelling had been removed from Horham Hall to the House of Commons.

## EXPLANATION OF THE PLATES.

(Pl. XXXVI—XXXVIII.)

### PLATE I. *Ground plan.*

(Names of rooms shew their *original*, not their *present* uses. Of the dates assigned to the different parts, 1510 (approximately) and 1841 are derived from documentary evidence; the others are conjectured from the style of the buildings to which they are attributed.)

### PLATE II. *Roof over south wing (Buttery and Pantry).*

Fig. 1. Centre truss, shewing part of the partition.

Fig. 2. One bay, shewing centre truss and east truss.

PLATE III. (a) *Details of roof over south wing* (Figs. 1—13); (b) *One of the recesses in the garden-wall* (Figs. 14—16).

- (a) Fig. 1. Section of capital of king post : centre truss.  
 „ 2. Do. do. west truss.  
 „ 3. Plan of king post : west truss : shewing struts (A.A.)  
     tenoned in.  
 „ 4. Section of base of king post : centre truss.  
 „ 5. Do. do. west truss.  
 „ 6. Section of tie-beams.  
 „ 7. Elevation of shield on east side of tie-beam of centre truss.  
 „ 8. Section of principal rafter : west truss.  
 „ 9. Do. do. centre truss : shewing wind-  
     brace (B) tenoned in.  
 „ 10. Do. do. : east truss.  
 „ 11. Section of wall-plate : shewing (C) end of tie-beam : (D)  
     foot of principal rafter : (E) foot of common rafter :  
     (F) top of timber framing (now removed), which formed  
     the south side of the building.  
 „ 12. Section of purlin : west of centre truss.  
 „ 13. Do. : east of centre truss.
- (b) „ 14. Plan of recess in garden wall.  
 „ 15. Elevation do. do.  
 „ 16. Section do. do.

N.B. In the details of the roof, the dotted lines shew tenons and pins.

Mr T. D. ATKINSON then made a preliminary report, illustrated by a plan, on the excavations made by Mr C. P. Allix in 1890 on the site of a Priory of Benedictine nuns at Swaffham Bulbeck, Cambridgeshire.

Mr ALLIX mentioned that some interesting ironwork and pottery had been found at Swaffham, and expressed a hope that he would be able to continue his excavations next autumn.

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WEDNESDAY, *February 18th*, 1891.

Professor MIDDLETON, M.A., Vice-President, in the chair.

The following new members were elected :

Ronald William Heaton, B.A., King's College.

Robert Prior, Esq., Peterhouse.

Mr J. W. Clark made the following communication :

AN ATTEMPT TO TRACE THE ARCHITECTURAL HISTORY  
AND PLAN OF THE CHURCH AND CONVENTUAL  
BUILDINGS OF BARNWELL PRIORY, CAMBRIDGE.

As the Augustinian Priory of Barnwell—with the exception of one small fragment now the property of this Society—has been wholly swept away, and the site parcelled out into building-lots, most of which are already covered with rows of dwelling-houses, there is a danger that the very existence of what was once a large and opulent monastery should be forgotten. I am therefore anxious to gather together the records of its Architectural History, and by the help of the ground-plans of other houses of the same Order, to suggest what may have been the style and extent of the church and buildings. I must, however, admit, at the outset, that the materials are extremely scanty ; and I am afraid that I shall incur the charge of having drawn somewhat largely upon my imagination.

The principal authority for the history of Barnwell is a manuscript volume in the British Museum (MS. Harl. 3601), usually referred to as "The Barnwell Cartulary," or "The Barnwell Register."<sup>1</sup> The author's own title, however, "Liber Memo-

<sup>1</sup> A free translation of a considerable portion of this work forms the foundation of Nichols' *History and Antiquities of Barnwell Abbey*, 4to. London, 1786. His work was used by Mr Marmaduke Prickett for his *Some Account of Barnwell Priory*, 8vo. Cambridge, 1837, who, by a strange blunder, states that the original MS is in the Bodleian Library, Oxford. The MS there preserved relates solely to the Manor of Chesterton. In its present state it begins in the sixth year of Edward I. (1277—78),

ratorum ecclesie de Barnwell," is far more appropriate, for the contents are by no means confined to documents relating to the property of the house, nor is it a register of daily or yearly events. It contains a short account of the foundation of the house; biographical notices of the early Priors; a list of the different pieces of property, with their yearly values; some particulars relating to the kings of England; extracts from the statutes of the realm; and miscellanea likely to be useful for reference. These matters are roughly sorted into seven books, prefaced by an excellent table of contents and a calendar. The eighth book—which, so far as I know, has hitherto passed unnoticed—contains a *Consuetudinarium*, or Book of Observances, of the Order.

The whole MS. is written in a large, uniform, and very clear hand. Internal evidence enables us to assign an exact date to it. The list of the rents, tenants, etc., given in Book VII. is dated 1295. Again, in the life of Edward I. (fol. 21 b), the last event recorded is the Welsh war, ending with the surrender of Madoc (May, 1295). After this two-thirds of a page are left blank. Further on (fol. 90 a) the arrival of two papal legates is recorded *anno domini M<sup>o</sup>.CC<sup>o</sup>. nonagesimo quinto*; and finally, on the next leaf (fol. 91 a) the capture of John of Baliol (8 July, 1296). This was originally succeeded by three blank leaves, now occupied by documents in a later hand. We may conclude therefore that the work was begun in 1295, and completed in July or August, 1296. The writer of the MS. was evidently not the author, for there are numerous clerical errors—words omitted in the text and inserted in the margin—words written

and then proceeds regularly to the thirty-fifth year (1306—7), at the end of which we read: "Explicit annus xxxv' R. E. fil' Regis Henrici. Et sic expliciunt omnes gersume facte in Curia de Cestreton per singulos annos Regni ipsius Regis Edwardi predicti a primo videlicet vsque ad vltimum." On the next page is the heading: "De Anno R. Regis E. fil' R. E. primo. [1 Edward II. 1307—8]. Hic incipiunt gersume et fines terrarum omnium tenencium Prioris de Bernewell in Cestreton de toto tempore Edwardi fil' R. Edwardi extracto (*sic*) a rotulis Curie videlicet a primo anno vsque ad xx". annum eiusdem [1326—27]." The whole MS ends in the forty-fourth year of Edward III. (1370—71).

twice—and occasionally curious misspellings, as though the scribe did not understand Latin or only imperfectly. The author, on the contrary, was a learned and cultivated person, who wrote a good style, and was well acquainted with classical Latin.

For my present purpose I shall quote those passages only that throw light on the history of the site and buildings.

In the year 1092<sup>1</sup>, Picot, the Norman sheriff of Cambridge-shire, and Hugolina his wife, in fulfilment of a joint vow made when her life was despaired of, built a church close to the castle in honor of S. Giles, together with buildings sufficiently extensive for that period, and soon after established therein six canons regular, over whom they placed Canon Geoffrey of Huntingdon, a man of great piety<sup>2</sup>. Some vestiges of this small house were still extant in Leland's time<sup>3</sup>.

Before this congregation had been thoroughly established, Picot and Hugolina died, committing their foundation to the charge of their son Robert. He, however, being implicated in a conspiracy against Henry I., fled the country, and the house was reduced to poverty. In this extremity, one Pain Peverel, who had been standard-bearer to Robert Curthose in the Holy Land, and who had received the confiscated estates of Picot's son Robert, declared that as he had become Picot's heir, so he would succeed him in the care of his foundation. By his energy the canons were translated to Barnwell. This transaction is related as follows :

Perceiving that the site on which their house stood was not sufficiently large for all the buildings needful to his canons, and was devoid of any spring of fresh water, Pain Peverel besought king Henry to give him a

<sup>1</sup> Book i. Chap. 18. Ad ecclesiam sancti Egidii de Cantebrig' vt predictum est Picotus vicecomes canonicos fundavit anno domini .m°. nonagesimo secundo.

<sup>2</sup> Ibid. Chap. 4. Ecclesiam in honore beati Egidii et officinas satis eo tempore competentes Cantebrigie iuxta castrum construxerunt et sex canonicis regularibus illic in breui adunatis ad eorum curam gerendam Galfridum de Huntedone canonicum magne religionis uirum prefecerunt.

<sup>3</sup> *Collectanea*, ed. Hearne, iii. 14. Extantque adhuc veteris cœnobioli aliquot vestigia.

certain site beyond the Borough of Cambridge, extending from the highway to the river, and sufficiently agreeable from the pleasantness of its position. Besides, from the midst of that site there bubbled forth springs of clear fresh water, called at that time in English Barnewelle, the children's springs—because once a year, on S. John Baptist's Eve, boys and lads met there, and amused themselves in the English fashion with wrestling matches and other games, and applauded each other in singing songs and playing on musical instruments. Hence, by reason of the crowd of boys and girls who met and played there, a habit grew up that on the same day a crowd of buyers and sellers should meet in the same place to do business. There too a man of great sanctity called Godesone used to lead a solitary life, in a small wooden oratory that he had built in honour of S. Andrew. He had died a short time before, leaving the place without any habitation on it, and his oratory without a keeper<sup>1</sup>.

King Henry I. granted to Peverel thirteen acres of land round the above-mentioned springs; and, when the proper legal instruments had been obtained, the canons were removed from S. Giles's Church, where they had lived for twenty years, and established at Barnwell, "on a site far more convenient for them." This took place in 1112. Peverel at once set about building "a church of wonderful beauty and massive work, in honour of S. Giles<sup>2</sup>." To this church he gave "vestments, ornaments, and relics of undoubted authenticity which he had brought back from Palestine<sup>3</sup>;" but, before he could carry out his intentions of completing it, and of raising the number of canons to thirty, he died in London of a fever, "barely ten years after the translation of the canons. His body was brought to Barnwell, and buried in a becoming manner on the north side of the high altar<sup>4</sup>."

<sup>1</sup> Book i. Chap. 9.

<sup>2</sup> Ibid. Chap. 18. *Ad predictum locum de Bernwelle memoratus uir egregius Paganus canonicos regulares...a primo fundacionis loco postquam ibi steterant per viginti annos transtulit et translatos in predicto loco de Bernewelle multo magis eis oportuno cum gaudio magno collocauit anno domini .M<sup>o</sup>. C<sup>o</sup>. xij<sup>o</sup>. Ecclesiamque mire pulchritudinis et ponderosi operis in honore beati Egidii ibidem inchoauit.*

<sup>3</sup> Ibid. Chap. 19.

<sup>4</sup> Ibid. Chap. 20. *Verumptamen antequam propositum suum de triginta canonicis constituendis complisset, uel sufficientem sustentacionem eis prouidisset, a translacione canonicorum deceunio nondum decurso London*

Meanwhile Prior Geoffrey had also died. The precise date is not recorded. We are merely told that :

He ruled the church for twenty years, and after the removal to Barnwell died old and full of days in great sanctity, and was buried in the entry leading to the chapel of S. Mary, in front of the tomb which now belongs to Prior Laurence<sup>1</sup>.

Prior Geoffrey—whose death may be placed in 1112<sup>2</sup>—was succeeded by Prior Gerard.

In his days many buildings were erected, lands were bought, and by the help of Pain Peverel work on the church was carried vigorously forward. It was begun of wondrous dimensions, and, as is said, was to have extended itself as far as the high road. Moreover he built the dorter. But, after Pain Peverel's death, William Peverel his son was not so eager for the building of the church as his father had been, but went to the Holy Land, and presently died there. And so the church remained unfinished during the whole period of Prior Gerard, and Richard Norel, and Hugh Domesman, his successors<sup>3</sup>.

Hugh Domesman, fourth Prior, the last of the three above-mentioned Priors, died in 1175. He was succeeded by Canon Robert, fifth Prior, "a man of unheard-of strictness and austerity." He ruled the convent for thirty-three years, finished the church, and got it consecrated.

He associated with himself in the construction of the buildings and the church a distinguished soldier named Everard de Beche, a man to be respected, and in all things to be commended, by whose advice and assistance correptus migravit ad dominum Bernewellamque delatus in aquilonari parte magni altaris decenter est collocatus.

<sup>1</sup> Book I. Chap. 39. Ecclesiam rexit per .xx. annos. Et post eorum translationem usque ad Bernewelle senex et plenus dierum obiit in magna sanctitate et in introitu erga capellam beate marie sepultus est coram tumba que nunc est Laurencii Prioris.

<sup>2</sup> The dates to be assigned to the different Priors have been discussed in the Appendix, p. 247.

<sup>3</sup> Chap. 40. In diebus eius fiebant officine multe, terre adquisite, et viriliter operabatur super Ecclesiam, que erat incepta mire magnitudinis, et ut dicitur se extendebat usque ad magnam plateam, per auxilium Pagani Peuerel, et fecit dormitorium. Set mortuo Pagano Peuerel, Willelmus Peuerel filius eius non ita feruens erat ad ipsius ecclesie erectionem sicut pater eius, set in terram sanctam proficiens cito sublatus est de medio. Sicque remansit ipsa ecclesia infecta toto tempore Gerardi prioris et Ricardi Norel et Hugonis Domesman successorum suorum.

ance he pulled down to the foundations the church which had been nobly commenced of wondrous dimensions and massive work by that noble person Pain Peverel aforesaid, and completed another of more suitable character. When completed he got it consecrated, and when consecrated he embellished it with many ornaments....

When thirty-three years had elapsed, of his own free will, contrary to the wishes of the brethren, he resigned his office. He lived happily afterwards for three years and three months, and then, the brethren standing in his presence and praying, he slept with his fathers. He was buried in the church which he had built in front of the great rood. Everard de Beche, his fellow-worker in the completing of the church, was buried on the south side, opposite to the tomb of Pain Peverel<sup>1</sup>.

The church, as thus completed, was consecrated by William de Longchamp, Bishop of Ely, in honour of S. Giles and S. Andrew, 21 April, 1190<sup>2</sup>; the name of S. Andrew being added, we may conclude, to commemorate the departed hermit.

William of Devon, sixth Prior, died on Saturday, 25 May, 1213. "He was buried in the cloister near the door of the church on the west side of the door<sup>3</sup>."

His successor, William of Bedford, seventh Prior, lived for only a few days after his election, and was "buried in the chapter-house, on the north side<sup>4</sup>."

<sup>1</sup> Chap. 43. Hic uero uirum uenerandum et per omnia commendandum militem egregium Euerardum de Beche ad officinarum et ecclesie constructionem sibi associans et eius consilio et auxilio vtens Ecclesiam mire magnitudinis et ponderosi operis a iamdicto Pagano egregio uiro egregie inchoatam funditus euertit, aliamque decenciozem compleuit, completam dedicari fecit, dedicatam multis ornamentis decorauit.... Post decursum triginta trium annorum inuitis fratribus et reclamantibus sponte et pure illud resignauit; qui postea tribus annis et tribus mensibus feliciter uiuens coram positus fratribus et orantibus dormiuit cum patribus suis. Et sepultus est in ecclesia quam fecit coram magna cruce. Euerardus autem de Beche eius coadiutor ad perficiend' ipsam ecclesiam sepultus est a parte australi ex opposito sepulcri Pagani Peuerel.

<sup>2</sup> Book iv. fol. 85. Willelmus de Longo Campo Episcopus Elyensis anno ab incarnatione domini .M°. C°. XC°. primo dedicauit ecclesiam conuentuallem de Bernewelle in honore sancti Andree et sancti Egydii in octauis pasche .xj. kal. maii, et concessit .xl. dies indulgencie.

<sup>3</sup> Book i. Chap. 44. Sepultus est in claustro iuxta hostium ecclesie in parte occidentali. Chap. 45. Mortuo autem Willelmo Deuoniensi .vij. kal. Junii die sabbati proxima post ascensionem domini anno supradicto [etc].

<sup>4</sup> Ibid. Chap. 45. Sepultus est in capitulo ex parte aquilonari.



Richard de Burgh, eighth Prior, held office for an equally short time, and was buried in the same place.

Laurence of Stanesfeld, ninth Prior, held office for 38 years (1213—1251).

He built the frater and the farmery, the great guest hall, the granary, the bakehouse and brewhouse, the stable for horses, the inner and outer gate house, and the walls of the new work almost to the top. He finished the chapel of S. Edmund and covered it with lead.... He was buried with due honour on the right as you enter the chapel of S. Mary, and was covered with a marble slab bearing a lamb<sup>1</sup>.

John de Fontibus, Bishop of Ely, consecrated the chapel of the infirmary in honour of S. Peter, 2 October, 1222, and the chapel of S. Mary in honour of S. Mary and S. Edmund, 21 January, 1229<sup>2</sup>.

Henry of Eye, tenth Prior (1251—1254), "was buried in the great church between two piers, in front of the lesser rood<sup>3</sup>."

Jolanus of Thorley, eleventh Prior (1254—1266)

built a handsome chamber and a chapel for himself, and rebuilt the west pane of the cloister. He would have accomplished more important works, had not the war before the battle of Lewes brought great trouble upon him, etc.

He resigned his office, but continued to reside in the convent, and prosecuted his building-works:

After his resignation he completed the greater part of the chapter-house, and two panes of the cloister.... He was buried in the church in front of the altar of S. Thomas, martyr<sup>4</sup>.

<sup>1</sup> Book i. Chap. 47. *Fecit refectorium et infirmariam et magnam aulam hospitum granarium pistrinum et bracinum stabulum equorum januam interiorem et exteriorem et muros noui operis fere usque ad summum. Capellam sancti Eadmundi perfecit et ipsam plumbo cooperuit.... Obiit autem iste Laurencius bone memorie senex et plenus dierum et sepultus est honorifice a dextris ad introitum capelle beate Marie et coopertus lapide marmoreo cum agno anno videlicet Prioratus sui .xxxvij<sup>o</sup>.*

<sup>2</sup> Book iv. fol. 85.

<sup>3</sup> Book i. Chap. 48. *Sepultus est in magna ecclesia inter duas columpnas coram cruce minora.*

<sup>4</sup> *Ibid.* Chap. 49. *Cameram pulchram et capellam sibi edificauit, et panellum claustrum versus occidentem de nouo construxit, et maiora quidem fecisset set superueniens guerra ante bellum de Lewes magna dampna ei intulit.... Post resignacionem perfecit maiorem partem capituli et duos panellos claustrum.... Sepultus est in ecclesia coram altari sancti Thome martiris.*

In the time of Simon de Ascellis, twelfth Prior (1266—1297), a serious fire took place in the church, which is thus described :

In the year of the Incarnation of our Lord 1287, on the day of S. Blaise, Bishop [3 February], after sun-set, whilst the canons were singing compline, a violent storm arose, and a terrible bolt struck the upper part of the cross which stood on the summit of the tower. Instantly flames burst forth from it so fiercely that sparks as big as golden apples fell into the middle of the quire, to the great dismay of the canons. After compline, however, the canons came outside, and saw sparks flying from the upper part of the cross. Thereupon several canons and laymen ascended to the top of the tower on the inside, and found nothing wrong there, because the fire was above the cross on the outside. So they came down, and said that there was no cause for alarm. The fire, however, kept continually making its way downwards, consuming the cross as far as the neck, in which it burnt for a long while without shewing on the outside, so that the brethren took heart a little, and thought that the fire had gone out. But when the neck had been burnt, the iron which carried the vane fell down together with the cross, and then there flew out with terrible violence fiery sparks like arrows, and melted lead like flakes of snow, and burnt the houses of our neighbours, first the more distant, afterwards those nearer to us. The wind meanwhile was so violent and so cold that no one could help either himself or others. The fire too kept on raging, and burnt all that night and through the next day till sunset. From the tower the fire fell upon the quire, and consumed it. God knows what losses we then sustained in respect of stone-work broken, of the clock, of lead, of windows, of bells cracked, of damage done to our neighbours, and of expenses incurred in repairing everything<sup>1</sup>.

This fire is commemorated in the Dunstaple Chronicle under the year 1287 :

In the same year the very noble tower of Barnwell was struck by lightning, and all the woodwork in it consumed<sup>2</sup>.

After the fire "divine service was celebrated in the chapel of S. Mary, which had been dedicated before...for a whole year and more, up to the day of reconciliation, which took place on the 6th of March<sup>3</sup>." The chronicler then proceeds to relate a

<sup>1</sup> Book iv. fol. 84.

<sup>2</sup> *Chron. Dunstaple*, ed. Hearne, p. 550. Eodem anno, quicquid lignearum fabricarum in nobilissima turri de Bernewelle fuerat, ictu fulguris est combusta.

<sup>3</sup> Book iv. fol. 84 b. Post incendium conuenerunt fratres ad faciendum obsequium diuinum in capella beate marie que prius erat dedicata... per totum annum integrum et supra [etc.].

quarrel between John de Kirkeby, Bishop of Ely, and Prior Symon as to whether the church should be reconciled, or whether a new consecration was required, in which the Bishop lost his temper, and used very unepiscopal language.

While the dignitaries were thus engaged,

"the sacrist, Robert de Hokiton, bestirred himself, and set to work like a man to get the church repaired, which he finished in about two years by great painstaking."

Finally the Bishop was mollified, and on the first Sunday in Lent, 6 March, 1288, came to Barnwell

"and reconciled the church with great solemnity. He went thrice round the church on the outside and thrice on the inside, sprinkled the walls and the foreheads of bystanders copiously with holy water mixed with wine and ashes, and celebrated High Mass at the altar of S. Giles<sup>1</sup>.... [Prior Symon] resigned his office into the hands of the Bishop of Ely about the feast of S. John Baptist, in the year of our Lord 1297. He died before the same year was fully complete, namely on the eighth day after the dedication of our church, and was buried in the pavement before the altar of S. Katherine<sup>2</sup>."

This terminates the list of passages that deal with building-operations, and, as the component parts of a monastery have all been mentioned, it may be taken for granted that the house was now complete. It will therefore be useful, before proceeding farther, to take note of the buildings mentioned, and of their dates. These fall very conveniently into three periods.

<sup>1</sup> Book iv. fol. 85. *Interea sacrista qui tunc temporis erat nomine Robertus de Hokitone multum anelabat et uiriliter laborabat circa reparacionem ecclesie et consumauit fere infra biennium cum sollicitudine magna.... Postea episcopus uenit pacificus et ecclesiam reconciliauit cum magna sollempnitate, aquam benedictam cum vino et cinere ter ecclesiam circuiens interius et ter exterius large dedit in parietibus et populo circumstanti largissime in frontibus, et missam celebrauit ad magnum altare de sancto Egidio.... Facta est hec reconciliacio dominica prima quadragesime pridie nonas marci anno domini m°. cc°. lxxx°. octauo.*

<sup>2</sup> Book I. Chap. 50. Part of a passage added in a different hand. "Resignauit prioratum suum in manus Episcopi Elyensis, circa festum sancti Iohannis Baptiste anno domini m°. cc°. nonagesimo septimo. Et obiit eodem anno nondum reuoluto uidelicet octauo die dedicacionis ecclesie nostre et sepultus in pauimento coram altari sancte katerine." In the Calendar prefixed to the MS the "Dedicacio ecclesie sancti Egidii de Bernewelle" was kept "xj kal maii (21 April)"; and the "Oct' dedicacionis" was kept "iiij kal maii (28 April)."

## I. 1112—1175.

Pain Peverel begins the church in 1112 on a grand scale, and of massive construction. These words, as well as the date, indicate a Norman style. The first work undertaken was, apparently, the lady chapel, for in 1113 or 1114 Prior Geoffrey is buried "in the entry leading to the chapel of S. Mary." In 1122, when Pain Peverel dies, he is buried "on the north side of the high altar," which shews that the eastern part of the church must have been built by that time. Up to this date—10 years from the foundation—the church had been carried vigorously forward—but after Peverel's death little or nothing appears to have been done, and the building remained unfinished until work was resumed on a grand scale in 1175.

## II. 1175—1208.

The munificence of Everard de Beche having supplied funds, Prior Robert completed the church, which was consecrated in 1191. In the course of the work a great change was introduced; but I feel bound to suggest that the words *ecclesiam inchoatam funditus evertit*, which I have translated "pulled down to the foundations the church which had been commenced," may merely refer to the nave, which was often called *ecclesia*, for it is neither probable, nor in accordance with medieval practice, that the entire building should have been destroyed, altar, tombs, and all. In favour of this view it may be urged that the vast size of the church, as originally planned, "which would have extended," we are told, "as far as the high-road," would render such alteration necessary. Moreover the *ponderosum opus* executed by Pain Peverel (1112—1122) had gone out of fashion long before the end of the century. Further, the completion of the nave during this period is proved by the notice of Prior Robert's burial in 1211 "in front of the great rood," which of course stood on the rood-loft in the nave.

We may assume that Prior Robert's work, having gone on continuously for 26 years, would be carried out on a uniform plan; and the dates shew that it would be in the Early English style.

## III. 1213—1265.

In the two previous periods we hear of little else than the church. It is indeed recorded of Prior Gerard that he built the dormer; and the burials of William of Devon (sixth Prior) and of William of Bedford (seventh Prior) indicate respectively the existence of a cloister and a chapter-house. Now, however, the conventual buildings are taken in hand. Between 1213 and 1251 Prior Laurence builds, or rebuilds, the frater, the farmery, the guest hall, the granary, the bakehouse, the stable, the inner and outer gatehouse, and the chapel of S. Edmund, which probably adjoined the church. We read also of "a new work," but the chronicler is provokingly silent as to its destination. Lastly, between 1254 and 1265, the Prior's chamber and chapel are built, three sides of the cloister are rebuilt, and "the greater part of the chapter-house" is completed.

The pieces of history that remain to be collected will not detain us long.

The Inventory of the house, taken in 1538 under the direction of Drs Thomas Legh and William Cavendish, the King's Commissioners for the dissolution, has lately been printed<sup>1</sup>. This document is so interesting for my purpose that I make no apology for reprinting it here, omitting only a few passages that have no reference to the buildings.

Herafter foloweth all suche parcelles of Implementes or houshold stuffe, Corne, Catell, ornamentes of the Church, and suche otherlyke found wythin late monastery at tyme of the dissolucion therof, sould by vs the seid commissioners to John Lacy, fermor ther, the vij day of October in the xxx yere of our soueraigne lorde King Henry the vij<sup>th</sup>.

*The Church.* Fyrst at the hygh alter ij images of wood, ij lampes of laton, j sacryngbell, ij great candlestykes of laton, j payr of orgaynia, sould for xxvi s. viii d. Item iiij grates of ieron in the same quere, j ould clocke and the stales in the quere ar sould for vj li. xij s. iiij d. Item at Seint Johns alter j table of alebaster and the particion of tymber sould for v s. Item in Seint Thomas Chapell certein ould images of alebaster and the particion of wood sould for iij s. iiij d.

<sup>1</sup> *Archæologia*, Vol. XLIII. p. 224. I have collated the transcript there printed with the original in the Public Record Office.

Item in Seint Nicholas Chapell j table of alebaster and the particion of tymber sould for ijs. Item in our Lady Chaple j table of alebaster, j image of our Lady, ij braunches of ieron, ij litell candlestykes of latten, j lytell ould chest, j lytell galery of tymber, and the particion of tymber, and ij tumbes of marble sould for liij s. iiij d. Item at Seint Kateryn's alter one table of alebaster, ij imagis, j grate of ieron, ij laumpes of latten sould for iij s. iiij d. Item in the lytell Chapell of our Lady j table of alebaster and the alter of woode sould for xii d. Item the glasse, ieron, pauement of the church and chapelles, and the roffe of our Lady's Chapell sould for vj li. x s.

[Total] xvj li. xjs. iiij d.

*The Cloyster.* Item ther the Roffe and certein ould seates j lytell ould lauer of brasse the pauement and certein ieron in the new wall sould for xls. Item j lauer of laye mettell whyche as yett Rem'

*The Chapter House.* Item the roffe, glasse, ieron, and pauement ar sould for . . . . . lxxvj s. viij d.

*The Vestrye.* Item j sute of grene baudkyn and j cope to the same; j sute of redd baudkyn and j cope to the same; j sute of blue baudkyn and j cope to the same; j sute of sylke wyth lyons and a cope to the same; j sute of counterfett baudkyn; copes of dyuerse sortes; ij ould single vestmentes; v frunttes for alters; j crosse of copper; j holywater stoke of brasse and j sprynkull; ij ould alter clothes; j sencer of latten; j shypp; j stander of ieron to sett a fier pann in; ij chestes and the tryangle for the same ornamentes to be hengyd in and ij latten candlestykes sould for . . . . . iiij li. xvij d.

*The Frater.* Item ther vij tabulles j particion of woode the roffe glasse ieron and pauement ar sould for . . . . . vj li. xij s. iiij d.

*The Buttery.* Item v hoggesheddes j ould tubbe j bread huche j stalle to ley drynke on and a particion of wode, sould for . . . . . xij d.

*The Kychen.* Item j great braspott in a furneshe ij brasptotes iiij braspannes iiij ketulles ij rakes of ieron j beme of ieron iiij hokes vi spyttes one grydyron j colender j ladull and a skomer of brasse xij platters vj dysshes vj saucers j skaldynglead in a furnesh and a sestioron, sould for . . . . . 1 s.

*The Brue House.* Item ij bruing leades j lytell brasspanne in a furneshe j mashfatt and a kynnell, sould for . . . . . iiij li.

*The Bake Howse.* Item j mouldyngborde and iiij knedyng troffes sould for . . . . . xvj s.

*The Halle.* Item j table and certein ould hengynges, sould for . . . . . ijs.

*The Perlore.* Item j pece of ould hengynge or grene saye j form ij anndirons, s(ould) f(or) . . . . . ij s. viij d.

*The Inner Chamber.* Item j tester, j bedstedd, iiij tableclothes, ij towelles, iiij candlestykes; and iiij napkyns, sould for . . . . . iij s. iiij d.

*The High Chamber.* Item sould to Doctor Legh j fetherbedd j bolster

j pyllow j blankett j couerlett of ould baudkyn j tester of ould baudkyn and courteins of sarsnet j table ij chayres j ould carpett and j forme . . . . . xl s.  
*Roffes soulds to Mr. Doctor Legh.* Item the roffe of the ould Hall with the tylls ther vpon, are sould to Doctor Legh for . . . liij s. iiij d.  
 Item the tylls and roffe of the lytell kyche ar sould for the summe of . . . . . xx s.  
*The Dorter.* Item the chanons celles, the roffes and the jakes of the dorter, sould for . . . . . cs.  
*Shetes soulds.* Item ij lynyon payr of shetes sould for . . . ij s.  
*Roffes sould.* Item to Mr Doctor Legh sould ther the roffes of the high chamber and the floer of the nether chamber, with ij wyndowes, glasse and ieron . . . . . x li.  
 The summe total of all the guddes sould late apperteyning to the seid late priory . . . . . lxi li. xv s. ij d.

Certein guddes or stufte latte apperteyning to the seid priory :

*Gylte Plate.* Item one salte and ij chaleses gylte, weyeng . . . xxxij oz.  
*Whyte Plate.* Item iij spones whyte, wayen . . . . . iij oz.  
*Lead remayneng vnsould.* Item ther ys esteemed to be cix fother of lead at the fother . . . . . [nothing set down]  
*Belles rem' vnsould.* Item vi belles wayeng xxv<sup>c</sup> at the C whych amounteth to . . . . . [do.]

Md. Ther remayneth all the housys edyfied vpon the scite of the seid late monastery, the glasse, ieron, and pauement of the churche and chapelles, wyth the roffe of our Lady Chapell, the roffe and pauement of the cloyster, certein ieron in the newe wall, the roffe, glasse, ieron, and payung of the chapterhouse, the roffe, glasse, ieron, and pauement of the Frater, the roffe of the dorter, the roffe of the ould hall and tylls ther vpon, the roffe of the lytell kyche and tylls ther vpon, the roffe of the hygh chamber, the roffe of the nether chamber vnder the same, with ij wyndowes, glasse and ieron sould and only excepted.

In 1578 the ruins were being used as a quarry. When the new chapel of Corpus Christi College was being built "Mr Wendy sent 182 loads [of stone] from Barnwell Priory, besides what the College tenants at Landbeach and Wilbraham could bring in two days with their teams from the same place<sup>1</sup>."

Notwithstanding this organised destruction a considerable portion of the abbey was still standing at the beginning of this century; but between the years 1810 and 1812 a general digging up of the foundations took place, and the whole site

<sup>1</sup> Willis and Clark, *Architectural History*, etc. i. 290.

was levelled. A valuable description of the remains, as they appeared just before this final destruction, was drawn up in 1812 by Mr John Bowtell.

"A.D. 1540 there were found in the priory six bells which weighed 25<sup>c</sup>. and the materials of the church were then valued at £61. 15. 2.

The tower in which those bells were hung, adorned (it seems) the intersection of the transepts.

Ever since that time, the monastery has been destroying by piecemeal, and the spoils occasionally applied in the erection of different buildings thereabouts.

Scanty, however, as the remains of the priory were in the year 1810, there was enough left to prove it a work of great magnitude ; and vestiges of ancient magnificence were then traceable in sundry parts of its walls:—by these remains, and the help of the prominent soil under which the stone foundations lay, the annexed ground-plan was taken.

The interior of the north aisle, or cloister, till the year 1810 exhibited a range of ornamental pilasters, from which sprang the groins or vaulting of the roof, all of stone, as are the other roofs that now remain in different parts of the convent: roofs of timber not having come into use till about the reign of King Edward the Third.

Within the walls of the priory some years ago there was dug up a squared pavement of freestone, supposed to have been the floor of a cloister, and which was used by the tenant, Mr Bullen, to pave the hall of the manorial house.

Fragments of indented gravestones that had been richly embellished (*sic*) with brass plates were lying in the cemetery as late as the month of April, 1812: a mutilated stone had represented at each corner one of the Evangelists with the symbolical animal as ascribed to him by the prophet Ezekiel, Chap. i. v. 10.

That is to say y. image of the	{ <div style="display: inline-block; vertical-align: middle; padding-left: 5px;">           Man for St. Matthew            Lion for St. Mark            Calf for St. Luke            Eagle for St. John         </div>
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At this time, 1812, I believe only two of these fragments are to be found.

In the years 1810—1812, when the ancient foundations belonging to this fabric were dug up, and part of the remaining walls ransacked in view of procuring building materials, the whole site of the priory was covered with fragments of octagonal stone-pillars of various dimensions, and slender round columns of green marble, mingled with pilasters and other architectural ornaments which had decorated the several structures that constituted this spacious monastery.



In one of the capitals was sculptured a Syren, whose figure is often found in buildings erected about the time of the Norman Conquest<sup>1</sup>.

In the year 1229, on St Agnes' Day (12th Kal. Jan.), the chapel of St Mary was consecrated in honour of the blessed Virgin and St Edmund king and martyr: an indulgence of 40 days being granted, the mass of dedication was annually celebrated in the chapel on St Agnes' day, and also the mass of the martyr, yearly on St Edmund's day (12th Kal. Dec.).

'Tis probable that this was the chapel, the side walls of which remained till the year 1811, being then 36 feet nearly square, with conveniences in them for administering the usual ceremonies of the catholic church: the roof entirely gone.

The entrance to it was on the south side, through a pointed arch doorway, four feet wide, and to which the priory had a direct communication.

About the middle of the west side was a triangular recess, the back thereof had a stone circular projection beyond the face of the wall.

On each side of this recess, a little elevated, was a narrow window, 4 feet 4 inches long, and 8 inches wide, each having a trefoil head.

On the north side there was another window, 4½ feet wide, evidently more modern, being separated in the middle by a mullion, an architectural (*sic*) innovation about the year 1330, and scraps of glass were found there rebated into the stone; a practice that was continued until towards the end of that century, when the method of setting windows in grooves was first adopted<sup>2</sup>.

Unfortunately the plan mentioned by Mr Bowtell does not now exist. In fact, as he died in 1813 (1 December), not long after he had written the above description, it is doubtful whether it was ever executed.

In 1886 the Barnwell Priory estate was bought by Mr J. Sturton, who generously presented to the Cambridge Antiquarian Society the building which forms the solitary remain of the house. A subscription<sup>3</sup> was set on foot, by means of which, together with a considerable outlay from its own funds, the Society was enabled to put the building, then in a very ruinous condition, into a state of security.

I now propose to attempt to shew the probable arrangement of the buildings of which we have been tracing the

<sup>1</sup> MSS. Bowtell, in the library of Downing College, Cambridge. From the volume lettered *St Andrew the Less. Commonly called Barnwell*.

<sup>2</sup> Ibid.

<sup>3</sup> The names of the subscribers, with the sums contributed, are printed in the Appendix to this paper, No. II.

history. But, as this must be in the main conjectural, it will be best to begin by a detailed account of the above fragment. Of this I am able to show a ground plan (Pl. xxxix) and three elevations (Pl. xl), made for me by my friend Mr T. D. Atkinson, who has also furnished the following architectural description.

Plate xxxix shews the ground plan of the building in its present state, except that the brick and stone filling up the west windows has been omitted, and that the building is shewn as absolutely rectangular, whereas, actually, it is somewhat irregular, as will be seen by the figured dimensions of the diagonals. Further, the arrow shewing the points of the compass is only approximately correct.

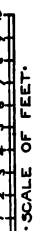
In Plate xl (figs. 1, 3) the vaulting is indicated by a single line only, for the sake of clearness. For the same reason a buttress at the N.W. angle, similar to one at the N.E. angle, and the filling-in of the lancet at the N.E. angle, are omitted. The floor, shewn by shading, is approximately at the original level. The present floor-level is slightly higher.

To judge by the style, the building dates from the first half of the 13th century. The walls are of rubble clunch, but all the dressings are of Barnack stone, with the exception of the 15th century door in the east wall, which is of clunch. These dressings are of excellent workmanship, with joints one eighth of an inch thick. The vaulting, both ribs and spandrels, is entirely of clunch, except the springers, which are of Barnack stone.

The building at present forms a single room, but a portion was originally divided off by a wall—shewn by dotted lines on the plan (Pl. xxxix)—perhaps not carried up to the vaulting, though the height is uncertain. The existence of this partition is indicated on the north wall by the ragged angle of the recess (Pl. xl, fig. 1), and by the following slight indications of the way in which the two walls were bonded together. A plumb-line on the north wall about 1 ft. 9 in. to the left of the recess coincides in alternate courses with upright joints, and with faint upright chisel-marks. The latter were to guide the mason in setting the work, and the joints were between work flush with the north wall and stones projecting into the partition. When the partition was removed, the ends of these were left in, and dressed flush with the face of the wall, though not by so careful a workman as the original builder, as is shewn by the character

# •BARNWELL PRIORY.

•PLAN OF REMAINS. 1891.



•KEY TO SHADING.

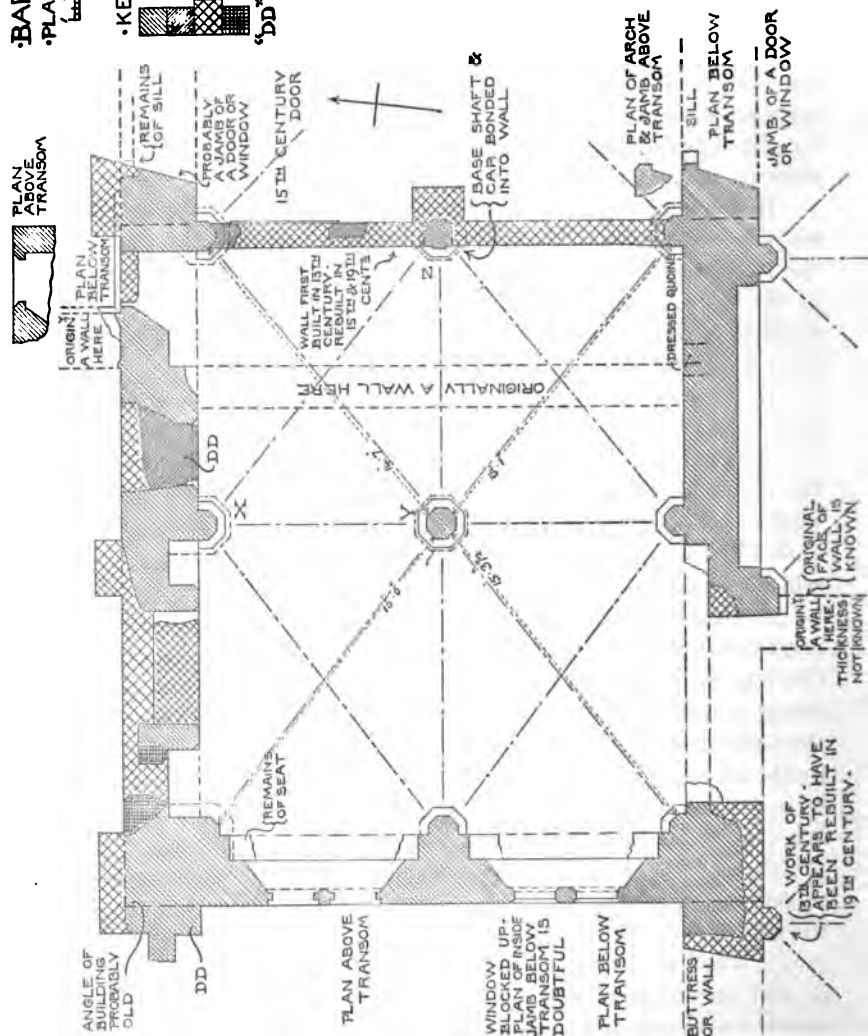
13TH CENTURY.

15TH "

LATER THAN 15TH C.

DOUBTFUL DATE.

"DD" MEANS " " "



# BARNWELL PRIORY

FIG 1.

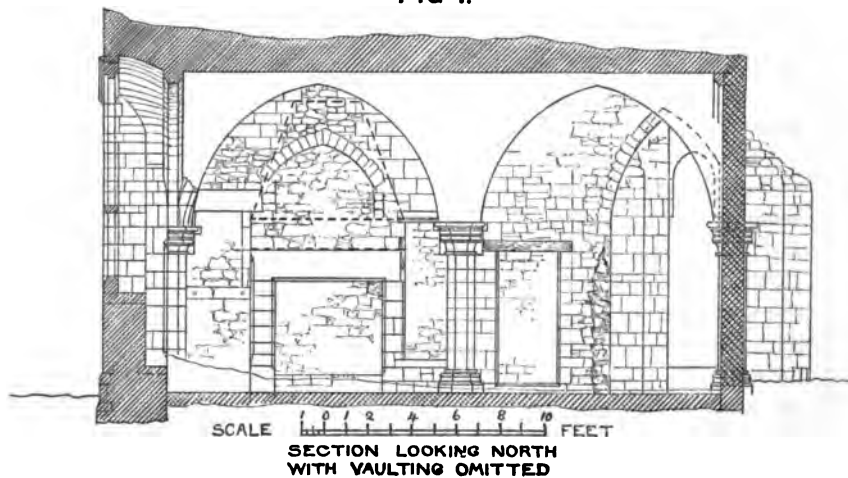
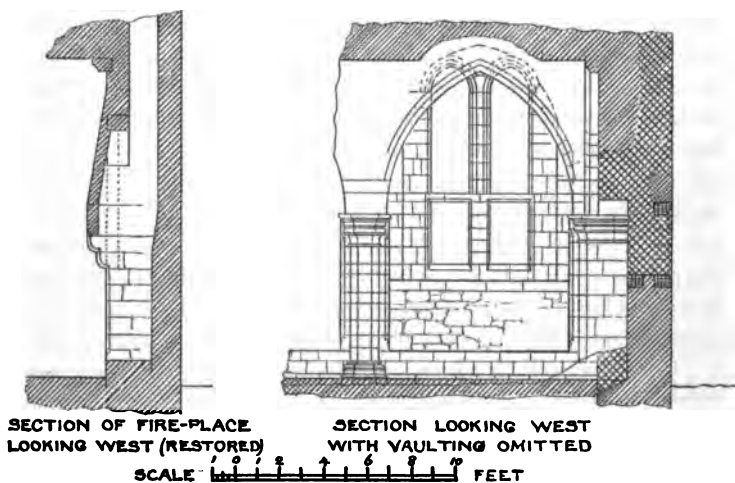


FIG 2.

FIG 3.

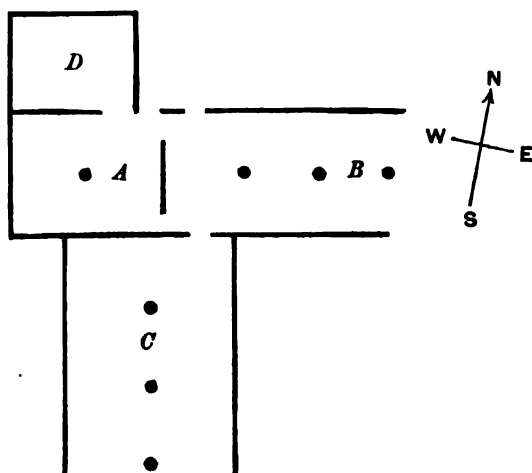


of the tooling. The amount of care expended shews, however, that the partition was probably removed before the Dissolution of the Priory. In the south wall, at the other end of the partition, there are bond-stones of a similar character, but not worked with so much regularity. It is not improbable that this partition was removed soon after the building was finished, for the east wall shews a similar change of mind on the part of the builders. It may be guessed that the progress of the work was somewhat as follows.

The intention being from the first that the room should be vaulted, shafts and arched ribs were built up with the wall. The building would then be roofed, and the vaulting done at leisure. Up to this time it was intended to make the room extend from the partition-wall further to the east. This is proved by the shafts in the north-east and south-east angles being complete, having no bond with the east wall, and the mouldings of their caps and bases being buried in it. But, when the vaulting was begun, it was decided that the room should be ended by the present east wall. The third shaft (Pl. xxxix, *Z*) was therefore built up with, and bonded into it. Here the mouldings of the cap and base stop on the stones on which they are worked, flush with the surface of the wall. The central shaft (Ibid. *Y*) was built at the same time. An interesting indication of the growth of art at that period is to be found in the greater refinement of the mouldings which the delay in building these two shafts produced. It was now, very probably, that the original partition was pulled down. A modern buttress unfortunately prevents us from discovering if there is a similar shaft on the other side of the wall, and, as a consequence, if the vaulting originally contemplated for the adjoining room was carried out after this change of plan had been effected. A doorway with a four-centered arch was made in this wall in the 15th century, but, whether or not it replaced an earlier one, we cannot say. Though the wall is now, to all intents and purposes, modern, it is probable that it has never been entirely destroyed and rebuilt, but has been patched bit by bit, and strengthened by bands of brickwork alternating with the courses of stone.

It will be well to notice the adjoining rooms, and their communications with the one which remains, before describing the latter in detail. These points will be made clearer by the accompanying block-plan of the rooms mentioned. The room to the east, already mentioned (*B*), had in its north and south walls two openings, of

each of which one jamb remains. To the south there are remains of another vaulted room (*C*), which probably ended, towards the west, at the wall shewn on the plan (Pl. xxxix) of which there are clear indications. There is indeed another vaulting-shaft, at the south-west corner of the building, but this is obviously modern work—old materials piled up by a bungling restorer in a line with the other columns. The capital is at a lower level than the others, the beds of the masonry are more than an inch thick, and the base does not belong to the shaft. Remembering how, in medieval times, buildings were arranged in long narrow ranges, not in square masses, it is probable that, as the main axis of the remaining building ran east



and west, that of the adjoining one (*C*) ran north and south. It has been suggested that this latter may have been part of a cloister, but, if that had been the case, the opening into the room north of it (*B*) would probably have had its recess towards the room, and its door towards the cloister. Of the room to the north (*D*) the position of the east wall is known; the west wall was probably in a straight line with the west wall of the remaining room (*A*), and the two rooms communicated with each other by a door and a hatch (Pls. xxxix, xl, fig. 1). The date of the hatch is doubtful. I believe it to be of original work, as it is of exactly the same character as the rest of the work of the 13th century, though even in the small

amount left of it, two stones shew signs of having been used before. That the opening at the east end of the north wall of room *A* did not lead into another room, but into the open air, is proved by the existence of a chamfered plinth on the external surface of the walls forming the angle. There is also a plinth on the west side, of a more elaborate character. The lowest set-off is chamfered; above this is a course of plain ashlar, succeeded by a moulded set-off. On this plinth is laid another course of ashlar flush with the rubble walling immediately above it. None of these courses are horizontal, but slope regularly downwards towards the north, following, no doubt, the natural inclination of the ground. This sort of work is very unusual in walls so carefully built as these. The beds are levelled up by a wedge-shaped course a little above the plinth.

In the north wall is a fire-place, now blocked, with a narrow recess on each side (Pls. xxxix, xl). This fire-place has evidently been much altered, and it presents some features which were not accounted for till my friend Mr J. T. Micklethwaite visited the building, and found the clue to their interpretation.

It will simplify matters to leave out of consideration the narrow recess on each side of the fire-place, and to look upon the latter as simply a recess in the wall. The original builders would form this recess, and at a height of about 5 ft. from the ground would build into each jamb a projecting corbel. They would continue the recess to a height of about 9 ft. from the floor, and then arch it over on the face of the wall, but carry it up at the back, gradually narrowing it, to form a chimney. Then they would rest a lintel on the corbels, and on this build a pyramidal canopy or hood, the sides bonded into the wall, and with both front and sides sloping inwards until they met the wall above the top of the recess (Pl. xl, fig. 2). These hoods often became ruinous, and for this or some other reason this one was removed in the 15th century, and the fire-place rebuilt according to the altered fashion. The hood was knocked down, the corbels cut out, the lintel supported directly on the jambs of the recess, and the opening between it and the arch filled in with rubble stone-work. Since then the recess has been filled up and the back rebuilt, leaving the fire-place as we now see it. It will be observed in the elevation (Pl. xl, fig. 1) that the walling outside the dotted lines, that is, the part not hidden by the hood, is in ashlar masonry, except a small piece of modern work over the left-hand recess. This

lintel is also modern. The lintel over the right-hand recess is formed of a piece of plinth-mould turned upside-down. This recess is not carried down to the floor like that in which the hatch is situated.

Something remains to be said of the windows. Though glass windows which would open were not unknown in the 13th century, they did not become common till much later. When it was required that a window should open, part of it, generally the lower half, was fitted with a shutter, the glass being stopped by a stone transom. People who had houses in different parts of the country sometimes had the glass fitted into wooden frames which were wedged into a rebate in the stone-work. By making the windows of the different houses of the same size the owner could have the glass taken out and carried with him when he changed his residence. In the thirteenth century this would only be done for a few rooms in the best houses, and perhaps in the granges belonging to a convent, and visited in turn by the abbot. For inferior rooms similar frames, with oiled parchment stretched upon them, were sometimes used, though these would not be carried from place to place.

It is not easy to see what arrangement was adopted in the principal windows (those facing west) in this building. The upper part is rebated on the outside and has a sort of splayed rebate on the inside, and there is also a hook, as if for a hinge, also remaining on the inside of one window. Below the transom there is no groove, but there may be a rebate on the inside, hidden by the masonry which blocks up the window. On the whole, then, it would seem that an outside shutter was used above; and below, a frame, filled with glass or with parchment stretched on it, fitted into a rebate on the inside. The jamb of the window in the N.E. angle is chamfered outside, and may be said to have a sort of rebate on the inside, above the transom; it is square and ungrooved below. The jamb remaining in the continuation of the south wall has the same sort of rebate on the inside both above and below; and on the outside a chamfer above and a rebate below.

It has been thought worth while to discuss this point at some length, as the degree of comfort or luxury indicated by the details of the building is the best clue we have to the use for which it was intended. But on this point it seems impossible to arrive at any satisfactory conclusion. It is clear that it formed a living-room where refinement and comfort were thought of; its fire-place, its



windows with seats in their recesses, and its carefully finished masonry, telling us this much.

Although not a fragment of the church has come down to our time, and its very site is unknown, we are yet able to determine with some degree of accuracy its size, arrangement, and position with reference to the rest of the conventual buildings. On the accompanying plan (Pl. xli), which has been reduced from the Ordnance Survey and shews the full extent of the site, I have attempted, with the help of my friend Mr W. H. St John Hope, to lay down all the component parts of an Augustinian House. The building just described, and the fragments discovered during the recent excavations, are distinguished by a darker tint<sup>1</sup>.

That the church stood to the south of the conventual buildings is evident from two considerations. First, we are told that it was originally planned of so great a size that if finished it would have extended to the high road (*ad magnam plateam*). Secondly, the account of the fire says that the wind carried the sparks in such a direction as to ignite the "houses of our neighbours." At that period these could only have stood to the south of the monastery.

The church was begun, as usual, at the east end, with the lady-chapel, which was so far completed by 1112 that Prior Geoffrey was buried in the entry leading to it. It may be assumed that Peverel's church "of wondrous dimensions" would have included aisles to the presbytery; but whether the presbytery had an apsidal or a square end cannot be determined. The presbytery was obviously short, as was customary when it was built, and we know, from the account of the fire, that the quire extended under the central tower. There can be little doubt that the church had transepts. The length of the nave must remain uncertain. It had at least one aisle, from the description of the burial of Prior Henry de Eye "in

<sup>1</sup> The limit of what we suppose to have been the precinct is indicated by a line of dots. The extent of ground within this limit is about 26 acres, or nearly double the quantity originally granted.

the great church (i.e. in the nave) between two piers, in front of the lesser rood."

The foregoing conclusions are confirmed by some of the items in the Inventory of 1538, which enumerates the high altar and four other altars, in addition to the lady-chapel and the little chapel of our Lady. The high altar was of course at the east end of the presbytery, and was flanked by the tombs of Pain Peverel on the north and Everard de Beche on the south. Of the four altars two, those of S. Thomas and S. Nicholas, are described in connexion with a chapel which had a "particion of tymber," or "a particion of wood," dividing it from the church. These chapels probably stood on the east side of either transept. The other two altars, those of S. John and S. Catharine, probably stood in the aisles of the presbytery. The former was protected by "a particion of tymber," and the latter by "a grate of ieron."

The list of the furniture of the lady-chapel shews that it was of some importance, and the "particion of tymber" at its western end was probably surmounted by the "lytell galery of tymber," the whole forming a quasi-roodloft like that still remaining in the same position at Winchester.

The two tombs of marble sold may have been those of the two Priors recorded to have been buried in the entry to the chapel.

It will be noticed that the Inventory makes no mention of the chapel or altar of S. Edmund; and yet it must have been a building of some importance, as it had an independent roof of lead. As it was finished by Prior Laurence of Stansfeld (1213—1251), in whose time the lady-chapel was dedicated in honour of S. Mary and S. Edmund (1229), it probably adjoined, and was considered part of, the lady-chapel, and may be identified with the building described in the Inventory as "the lytell Chapell of our Lady," the position of which is otherwise uncertain.

The cloister stood on the north side of the nave, and until the thirteenth century was probably of wood. The south alley (or pane) was probably rebuilt in stone when the nave was reconstructed by Prior Robert. The west alley is recorded to

have been rebuilt by Jolan de Thorleye before his resignation in 1265. He afterwards built two other alleys of the cloister, probably the east and north.

Of the buildings round the cloister the eastern range was built by Prior Gerard, as he is recorded as the builder of the dorter, which occupied the first floor. The position of this range has been determined by the bases of three columns discovered during the excavations. These were about thirty feet apart; and with intermediate and other columns, now lost, evidently formed part of a range running north and south<sup>1</sup>. This range has been identified with the undercroft of the dorter. Prior Gerard's work must also have included the chapter-house, which stood between the dorter and the north transept of the church. The dorter, however, does not appear to have extended, as was generally the case, over the chapter-house, since the latter, according to the Inventory, had a separate roof. It is not easy to understand the exact meaning of "the completion of the greater part of the chapter-house," ascribed to Jolan de Thorleye (1254—1265). It is extremely unlikely that a chapter-house, in which two Priors were buried in 1213, should have been left unfinished until 1254, or that a Norman chapter-house should have required reconstruction. Possibly the sentence may refer to the imposition of a stone vault, or the reconstruction of the east end.

The Inventory mentions the canons' "celles" or cubicles in the dorter; and the jakes. These latter were probably contained in a separate building adjoining the north end of the dorter.

The frater stood on the north side of the cloister, probably over a range of cellarage. Some massive foundations discovered in the course of the excavations (A, B on the plan) may have supported its west wall. Its screen, tables, and roof, as well as its paved floor, are mentioned in the Inventory. Close to its west end stood the buttery and kitchen.

The range of buildings on the west side of the cloister was

<sup>1</sup> The position of the columns found during the excavations has been marked by a cross on the plan (Pl. xli).

usually under the charge of the cellarer, and may have contained, on the first floor, the guest-hall. At the north end of the guest-hall, on the ground floor, room may be found for the parlour. In the same block would be placed the "high chamber" or the "inner chamber" of the Inventory. The existing building, which has been already described in detail, may have stood in the angle formed by the frater and the cellarer's range, divided from the former by a passage leading from the kitchen-yard to the parlour. This building was most likely the cellarer's office or "checker," with the kitchen on the north side, the frater on the east, and the guest-hall on the south, thus placing the cellarer in direct communication with the various sections of his department. The Inventory mentions a kitchen and a little kitchen; but, from the entries referring to the latter, there seems to be no reason for supposing that they were different buildings.

Some remains of what appeared to be ovens may perhaps indicate the position of the bake-house. The brew-house would probably adjoin it, and the granary would not be far off.

The farmery, built 1213—1251, with a chapel dedicated in honour of S. Peter 1222, is not mentioned in the Inventory. It may have already fallen into ruins before the suppression of the monastery. Its usual position was east of the range containing the dorter.

No evidence exists to enable us to assign any definite position to the Prior's lodging and chapel, built by Jolan de Thorleye (1254—1265). The corresponding building at Bridlington stood on the west side of the cloister, adjoining the church.

#### APPENDIX.

##### I. *On the Succession of the Priors* (see p. 226).

The dates of the first six Priors have been determined by help of the following pieces of information. The first certain date occurs in the account of William of Devon, sixth Prior.

We read of him (Ch. 44) that "*multa bona fecisset...si ei dominus vitam prestitisset et pacem, set tota terra Anglie et Wallie eius tempore erant sub generali interdicto...mortuus est...anno domini m°. cc°. xiii°. interdicti anno sexto.*" This interdict began 23 March, 1208, and the sixth year would be 1213, given independently for the year of his death, as quoted above. He therefore became Prior in 1208. His predecessor, Robert, fifth Prior, held office for 33 years. "*Post decursum triginta trium annorum...sponte...resignavit.*" Chap. 43. He was therefore elected in 1175. Hugh Domesman, fourth Prior, "*post susceptum Prioratum anno vicesimo migravit ad dominum.*" Chap. 42. He therefore was elected in 1155. Richard Norel, third Prior, who "*infra biennium sponte recessit,*" Chap. 41, was therefore elected in 1153. With regard to the remaining two we are told that Geoffrey, first Prior, "*ecclesiam rexit per.xx. annos et post eorum translacionem ad Bernewelle senex...obiit.*" Chap. 39. The foundation, as we have seen, took place in 1092; and, according to the above statement, we must place Geoffrey's death in 1112—the very year of the removal to Barnwell. About Gerard, his successor, no information is given which can enable us to determine with certainty his length of office. We are obliged, therefore, to assign to him the interval between the death of Geoffrey and the election of Richard Norel, viz. 41 years. If these calculations be correct, the succession and dates of the first six Priors are as follows :

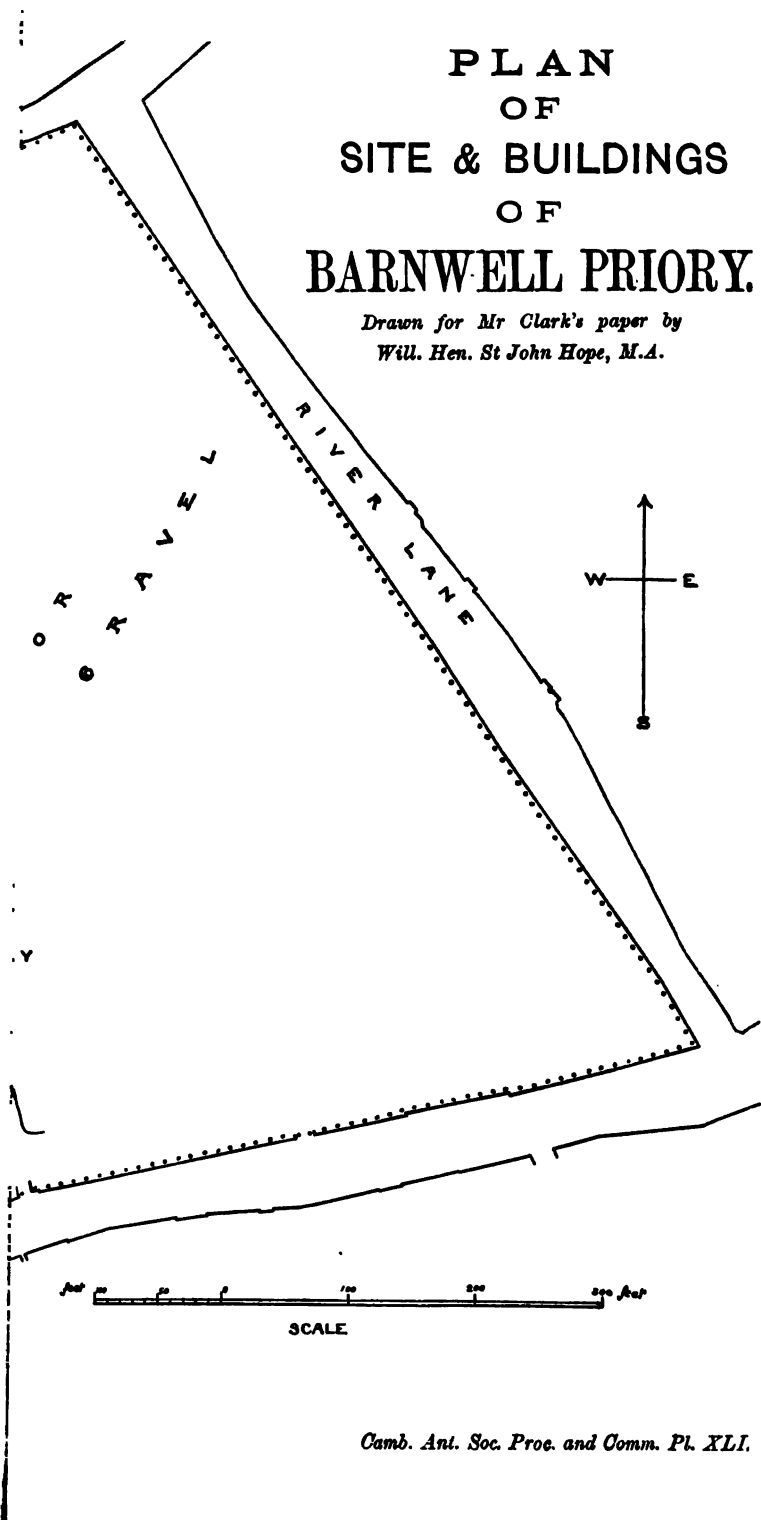
1. Geoffrey, 1092—1112.
2. Gerard, 1112—1153.
3. Richard Norel, 1153—1155.
4. Hugh Domesman, 1155—1175.
5. Robert, 1175—1208.
6. William of Devon, 1208—1213.

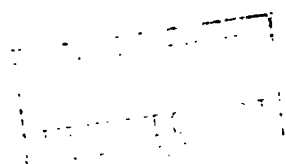
The periods for which the remaining Priors mentioned in the narrative held office are more easy to determine.

After the death of William of Devon (25 May, 1213) the office remained vacant until 23 October, when the sacrist, William of Bedford, was elected. He died almost immediately

# PLAN OF SITE & BUILDINGS OF BARNWELL PRIORY.

*Drawn for Mr Clark's paper by  
Will. Hen. St John Hope, M.A.*





afterwards: "Qui, ut fertur, post installacionem suam semel ingressus est capitulum...Infirmirate correptus post paucos dies migrauit a seculo." Chap. 45. His successor, Richard de Burgh, had an equally short tenure of office: "cito sublatu8 est de medio." Chap. 46. The brethren next elected Canon Laurence, who had been chaplain to his three predecessors. He died, an old man, after he had held office for 38 years. (Chap. 47.) His death may therefore be placed in 1351. His successor, Henry of Eye, "Prioratus sui anno tercio...dictum Prioratum in manus officialis Cantuarensis uacante sede Elyensi resignauit." (Chap. 48.) The vacancy here mentioned must be that which occurred after the death of Hugh Northwold, 6 August, 1254. His successor, William of Kilkenny, though elected, according to Bentham (*History of Ely*, p. 148), "about the middle of October, 1254," was not consecrated until 15 August, 1255. The see was therefore without a Bishop for a full year, and the Prior's resignation may have taken place either at the end of 1254 or the beginning of 1255. The successor of Henry of Eye was Jolanus de Thorleye, who "resignauit Prioratum in manus episcopi Elyensis anno Prioratus sui xj°." (Chap. 49.) He was therefore Prior from 1254 or 1255 to 1265 or 1266. His successor was Symon de Ascellis, who "In prioratu vixit per .xxx. annos et amplius et...resignauit prioratum suum in manus Episcopi Elyensis circa festum Iohannis baptiste anno domini .M°. cc°. nonagesimo septimo." (Chap. 50.) The number of years here allotted to him, if added to 1266, brings us to the assigned date with remarkable exactness.

The following dates may be assigned to the last six Priors who enter into our narrative.

7. William of Bedford, 1213.
8. Richard de Burgh, 1213.
9. Laurence de Stanesfeld, 1213—1251.
10. Henry of Eye, 1251—1254.
11. Johanus de Thorleye, 1255—1266.
12. Symon de Ascellis, 1266—1297.



## II. *List of Subscriptions to the Repair of Barnwell Priory, 1886.*

	£.	s.	d.
His Grace the Duke of Devonshire, K.G., LL.D., Trin., <i>Chancellor of the University</i> ... ..	5	0	0
The Lord Bishop of Ely ... ..	5	0	0
Joh. Couch Adams, M.A., Pemb., <i>Lowndean Professor</i> ... ..	1	0	0
Rev. Aug. Austen Leigh, M.A., <i>Provost of King's</i> ... ..	1	0	0
Will. Austen Leigh, M.A., King's ... ..	3	3	0
Ch. Cardale Babington, M.A., Joh., <i>Professor of Botany</i> ... ..	3	3	0
Mrs Bateson ... ..	1	1	0
Walt. Geo. Bell, M.A., Trin. Hall ... ..	2	0	0
Rev. Anchtel Harry Fletcher Boughey, M.A., Trin. ... ..	1	0	0
Mr Rob. Bowes ... ..	1	1	0
Rev. Geo. Forrest Browne, B.D., Cath., <i>Disney Professor</i> ... ..	3	3	0
Mr T. B. Bumpsted .. ..	1	1	0
Mr Ja. Carter ... ..	2	2	0
Rev. Will. Chawner, M.A., Emm. ... ..	1	1	0
Edwin Ch. Clark, LL.D., Joh., <i>Regius Professor of Civil Law</i> ... ..	2	2	0
Joh. Willis Clark, M.A., Trin. ... ..	5	0	0
Gerard Fra. Cobb, M.A., Trin. ... ..	1	0	0
Sidney Colvin, M.A., Trin. ... ..	1	0	0
Rev. Alf. Hands Cooke, M.A., King's ... ..	5	0	
Geo. Howard Darwin, M.A., Trin., <i>Plumian Professor</i> ... ..	1	0	0
Mr J. Edlin ... ..	1	1	0
Lucas Ewbank, M.A., Cla. ... ..	1	0	0
Mr G. W. Fitch ... ..	1	1	0
Joh. Ebenezer Foster, M.A., Trin. ... ..	1	1	0
Tho. Musgrave Francis, M.A., Trin. ... ..	1	1	0
Walt. Gardiner, M.A., Cla. ... ..	1	1	0
Rev. Ja. Will. Geldart, M.A., Trin. Hall ... ..	5	0	0
Ch. Eustace Grant, M.A., King's ... ..	1	0	0
Th. Gwatkin, M.A., Joh. ... ..	10	0	
Basil Edw. Hammond, M.A., Trin. .. ..	3	3	0
Norman Capper Hardcastle, M.A., Down. ... ..	2	0	0
Mr W. H. Hattersley ... ..	1	0	0
Rev. Joh. Wale Hicks, M.A., Sid. ... ..	1	0	0
Rev. Fenton Joh. Ant. Hort, D.D., Emm., <i>Lady Margaret's Professor</i> ... ..	1	1	0
Baron Anatole von Hügel, M.A., Trin., <i>Curator of the Archaeological Museum</i> ... ..	1	1	0
<i>Carried forward</i>	63	2	0

	£.	s.	d.
<i>Brought forward</i>	63	2	0
Tho. McKenny Hughes, M.A., Cla., <i>Woodwardian Professor</i>	1	1	0
Geo. Murray Humphry, M.D., King's, <i>Professor of Surgery</i>	3	0	0
Alf. Paget Humphry, M.A., Trin. ... ..	2	2	0
Montague Rhodes James, M.A., King's ... ..	1	0	0
Fra. Joh. Hen. Jenkinson, M.A., Trin. ... ..	1	0	0
Mr E. Johnson ... ..	1	1	0
Rev. Sam. Savage Lewis, M.A., Corp. ... ..	2	2	0
Joh. Hen. Middleton, M.A., King's, <i>Slade Professor</i> ...	1	0	0
Fre. Will. Hen. Myers, M.A., Trin. ... ..	1	1	0
Alf. Newton, M.A., Magd., <i>Professor of Zoology and Comparative Anatomy</i> ... ..	2	2	0
Rev. Reg. St John Parry, M.A., Trin. ... ..	1	1	0
Rev. Edw. Hen. Perowne, D.D., <i>Master of Corpus</i> ... ..	1	1	0
Rev. Sam. Geo. Phear, D.D., <i>Master of Emmanuel</i> ... ..	2	2	0
Geo. Walt. Prothero, M.A., King's ... ..	1	1	0
Mr W. B. Bedfarn ... ..	3	3	0
Rev. Jos. Armitage Robinson, M.A., Chr. ... ..	1	1	0
Mr Alf. Smith ... ..	1	1	0
Ja. Hamblin Smith, M.A., Gonv. and Cai. ... ..	1	0	0
Will. Robertson Smith, M.A., Christ's, <i>Professor of Arabic</i> ...	1	0	0
Mr W. W. Smith ... ..	1	1	0
Rev. Dav. Ja. Stewart, M.A., Trin. ... ..	10	0	0
Rev. Ch. Ant. Swainson, D.D., <i>Master of Christ's</i> ... ..	5	5	0
Rev. Ch. Taylor, D.D., <i>Master of St John's</i> ... ..	5	0	0
Hen. Martyn Taylor, M.A., Trin. ... ..	1	0	0
Edw. Seymer Thompson, M.A., Chr. ... ..	1	1	0
Art. Aug. Tilley, M.A., King's ... ..	1	1	0
Rev. Coutts Trotter, M.A., Trin. ... ..	2	0	0
Rev. Bryan Walker, LL.D., Corp. ... ..	3	3	0
Will. Wright, M.A., Queens', <i>late Professor of Arabic</i> ...	1	0	0
	<u>£112</u>	<u>2</u>	<u>0</u>

## PAYMENTS.

Messrs Kerridge and Shaw : doors ... ..	6	2	9
Messrs Rattee and Kett : general repairs ... ..	101	3	0
Balance ; paid to the Antiquarian Society ... ..	4	16	3
	<u>£112</u>	<u>2</u>	<u>0</u>

The Society has paid, in addition to the above sums ... .. 130 8 8

MONDAY, *March 2nd*, 1891.

Professor BABINGTON, M.A., in the chair.

MR RHODES exhibited—and kindly presented to the Society—a small bronze medal, found last month in his garden, bearing on the obverse the legend

ERSKINE · AND · GIBBS · AND · TRIAL · BY · JURY

and on the reverse the names of Hardy, Horne Tooke, Thelwall, and the others who were tried for high treason, with the date, 1794. Sir Vicary Gibbs was elected Member for this University in 1807. He and Erskine defended the prisoners.

PROFESSOR HUGHES, in exhibiting some antiquities lately found at Great Thurlow, first gave a sketch of the line of country at the base of the Chalk Hills by Haverhill, Bartlow, and Linton, along which Roman remains were not uncommon. He shewed that the Romans had followed the valley from Haverhill to Great Thurlow, and probably on by Wood-Ditton to Newmarket, pointing out the exact positions in that valley in which other remains of Neolithic and Roman date had been found.

He owed the acquisition of the interesting collection exhibited to the courtesy and generosity of Mr Wootten of Great Thurlow, who came upon the pit in which they occurred when draining a field, and informed him of the discovery in time to enable him to see the pit open and examine the mode of occurrence of the relics.

The pit was situated on the upper part of the slope near the level of the plateau, north-west of Great Thurlow. The surface of this plateau consisted of boulder-clay with patches of gravel and a clayey wash, especially on the brow of the hill; on the eastern slope, near the top, the pit described was cut across by the drains, and was proved to a depth of some six feet or so. It was filled with earth, layers of broken pottery, bones, shells, and various household refuse, containing a good deal of organic matter.

There was black and grey pottery of well-known, and some of rarer, form and ornamentation; handles of *amphorae*, and necks of earthen flasks, *mortaria*, and so on. But the pit was remarkable for the quantity and variety of the Samian ware found in it. It was not of the best class of paste, being rather soft and porous, but the exterior appearance was very good, and the ornamentation rich: there was the usual loop-and-tassel border, and the beautiful radially marked margin, like the rim of some sea shells.

Some pieces of pottery had symmetrically twined leaves and fruit, which might be mulberry or alder; on another was a leopard, easily recognised by its slim form and spots. The potter's marks were generally obscure, as if the stamps had been worn and broken—OF ALBI was the only one which he could read, and the L of that was doubtful.

There were many large rusty nails, probably from the wood of which charred remains occurred all through the mass. Oyster-shells were common, and also bones of pig, sheep, red deer, and a small short-horned ox.

There were pieces of Niedermendig lava, of which millstones were so commonly made then as now; a plain bronze *fibula* and bits of wire, a bronze triangular embossed ornament, such as might have formed part of a short sword-scabbard, and a small brass coin on which 'Claudius Caes' were the only legible letters. The most interesting object, however, was a small stumpy figure, draped in long straight-falling robes, and holding a long knife in one hand and a bag or purse in the other. It was carved in chalk and stood about three inches high, but the head was unfortunately lost (probably a Vertumnus-Mercury).

He saw evidence of at least two more similar pits a little lower down the hill.

On making enquiries as to whether there were traces of a camp or villa known anywhere near, or suggested by local names, he could hear of none except that the small channel which ran down the hill side close by was known as 'Castle ditch.'

MR R. F. SCOTT, Fellow and Bursar of St John's College, made the following communications :

I. LETTERS OF SIR CHRISTOPHER WREN AND NICHOLAS HAWKSMOOR RELATING TO THE OLD BRIDGE OF ST JOHN'S COLLEGE.

In Willis and Clark's *Architectural History of the University of Cambridge &c.* (Vol. II. p. 274), in the history of the Third Court of St John's College, the following passage occurs :

"a plan has been preserved which shews how the court might be completed on the west or river side, by causing the intended building to project into the river at its south extremity so far as to reduce the obliquity of its position to an inappreciable quantity. In the middle of the west side there was to have been a bridge exactly where the present foot-bridge is, in a direction coinciding with a line running through the middle of all the courts. This plan is neither signed nor dated, but it seems to have been adopted, with the exception of the bridge. Sir Christopher Wren had been consulted, as shewn by the following note, written on the margin of the plan, but his letter has unfortunately not been preserved :

Sr. Chr: Wren in his Letter to you Laid downe Something of this affair which I could wish you would Consider; as also about diverting the Streame a little farther from y<sup>e</sup> house: but to avoid expensive propôsions this is y<sup>e</sup> most plausible and best we can make of this Case."

While examining a boxful of letters in the College Treasury I was fortunate enough to find not only Sir Christopher Wren's letter, but also two letters from Nicholas Hawksmoor, one of his pupils, relating to the same matter.

Hawksmoor's second letter shews that the plan preserved in the College Library was prepared by [Robert<sup>1</sup>] Grumbold. The note on the margin appears to be in Hawksmoor's handwriting.

In addition to the ground-plan, which is here reproduced (Pl. XLII.), two designs for the bridge have been preserved, which are probably those referred to by Sir Christopher Wren, the ornaments on the piers being pyramids and urns such as he indicates.

<sup>1</sup> *Arch. Hist.* ii. 277.



*Whitehall March 31, 1697.*

[1697-98]

*Sir C. Wren to Dr Gower.*

Sir

Nothing is more acceptable to me then to promote what in me lies any public Ornament, and more especially in the Universities, where I find something of a public spirit to be yet aliue. The proposition you made me by M<sup>r</sup>. Grumbold about your Bridge, I haue considered, and can thinke but of two methods. The first takes [in] some farther Ornament to your College: The second is obvious, the making [a stone] Bridge instead of your wooden one in the same place; and of this I sent you severall Sketches to conclude upon and afterward to be more correctedly designed for the worke; and I thinke there is nothing in this more then your workmen know how to performe, for you need not be sollicitous that the Bridge should appear fine to the River and the Bargemen, and if you resolute to keepe the bridge leuell with the walkes, you have only to take care of a handsome Ballastrade, upon the peers of which for ornament to the walkes, you may set vrnes pyramids or statues, even what your Heartes or Benefactions will reach; and as for the substruction, it is enough if the Arches giue passage enough to Boates and floods and be firmly built upon good foundation and with good materiells.

But the First of these two waies is that which I confesse pleases me if it pleases you. It is to turne the River in a direct Chanell over your own ground, and to make the Bridge directly in the middle visto of your Quadrangles, and to rayse a new but shorter walke as farr as your Ground goes, which may terminate in a seat statue somerhouse or some agreeable object, and returne off to the other walke. I foresee severall Objections and I thinke they may all be solved.

1. The Boghouse must be moved elsewhere. And why should the best views from the Chambers upon the Gardens and fields be soe defiled?

2. The digging a new Chanell of 700 foot long 50 foot broad and 8 foot deepe will be a great Expençe. It would be in

London an expence of about 400<sup>lb</sup>. your Turfediggers will doe it much cheaper; it will be a singular benefit to Trinity College, as well as yours, for it will giue them (instead of a Triangular peece of ground) a regular parterre before their Library, as it will giue to you the like and they may be induced possibly to doe part.

3. What shall be don with the Earth? for the navigation must not be obstructd. It must be wheeled in heapes to the Bankes of the old River to be afterwards filled in when the Bridge is built and the new Chanell opened, the Bridge will be easier built before the water is turned.

4. How shall there be Earth found to rayse the newe Walke? by cutting a Ditch on the side next the Pondes in a strait Line as the visto directs.

The Convenience of all this is a parterre to the River, a better accesse to the Walkes, and a more beautifull disposition of the whole ground. You must excuse the Architect (if his opinion be asked) who giues the designes he judges most proper as an Artist: but this ought still to be with submission to the circumstances of your own affairs [of which] you are best Judges. If you conclude of this way, let me haue a plan taken of your Walkes and that side of the College and Winding of the River from Trinity bridge as farr as your concernes, and then I can giue you more perfect designes and an estimate of the charge. I am

Sir

Your very humble servant

CHR. WREN.

[*Addressed:* For the Reverend Dr Gower Master of St John's College Cambridge.]

*Nich. Hawksmoor to Dr Gower.*

S<sup>r</sup>

My rudeness is render'd altogether unpardonable by not answering you sooner unless I may offer for excuse that I was unhappily from London when your letter came to my Lodgings.



Sir, you have been pleas'd to give me a short description of the Site of our new intended worke, and I well remember, that this old bridge is at the end of a narrow crooked back lane having no proper access to it and being without any regard of the fronts or sides of the Colledge so very ungracefull and inconvenient that seemes rather by chance to belong to the Coll: than by any intention: tis true it leads to a walk of trees which is an Avenue leading to nothing and would be no worse if the Bridge was else where. This is the present scituation which sufficiently condemns it selfe without any farther evidence as being irregular unseemly and barbarous unfitt to be contiguous to so noble a house in a place where so many strangers come. The other Scituacion with all the reasons imaginable recommends it self as being the true and proper comming to the house, givinge a pleasant Vista and entrance thro' the body of the whole fabrick.

It is impossible any can argue for the old Scite when this is proposed, which all artists will approve of and on the contrary protest against the other, and I humbly beg that you will take this as a memoriall, that you will hereafter dislike the bridge if placed in the old Scituacion.

Perhaps it may be suggested there will be some disparity in the expence but I am of opinion it will not be extravagant, and when we consider how much it adornes and accommodates the house we ought not to remember that small addition of charge.

As to the back part of the Colledge tho it is at present irregular this may be an inducement to some farther decorations of it, and for what relates to the intended Parterre which communicates the bridge (laid in the Middle) and the present Long Walke we doubt not but time will produce Benefactors especially in so extensive a house of which so many considerable are and have been members. I am most glad I have your selfe and Sir Chr. Wren on my side, and I pray you will persist for certainly (as you are pleased to hint) there is noe need of much experience in this Case for he must be a young Architect or dull Mechanick that wold offer any other than we doe.

But however though it seems a trifle yett in so small a thing I would not have it left to posterity as a specimen of our ignorance poverty or covettousness. I need not put you in minde how exact the Italians and French are in every thing of this sort, and what great benefitt the[y] obtain from it, nor need I praise regular Architecture to you that can forme much better ideas of it your selfe and I hope the whole body of this learned house will consent and assist in carrying on so good a proposition.

If there remain any difficulty which I cannot apprehend I beg that your workman will send me a plan of that part of the College which must be opened to make a dorway with the highs and levells of the adjacent grounds and you shall have all the service I can possibly procure you and wheras I was designing to wait on you at Cambridge, which I would most willingly doe, but that the matter is so plain and obvious that I cannot conceiue there is any occasion for my comming since I can in every respect answer all your purposes here.

Sir I am Sincerely your humble  
Servant

N. HAWKSMOOR.

*Kensington house*

*May 16 : 1698.*

[*Addressed* : For the Reverend D<sup>r</sup> Gower at S<sup>t</sup> John's Colledg in Cambridge humbly present.]

*Nich. Hawksmoor to Dr Gower.*

Sir

I am very much pleased that my thoughts concurring with what your self suggested to us, is so well received, and also that you so rightly apprehend my notions of the matter. I have received the draughts of Mr Grumbald; and withall further confirmation of my Opinion. The principal objection that can be offered is, supposing a right line drawne from the middle of the Street gate, and produced thro the midle of the new

intended gate next the river will not cut the line of the back front at Right Angles, and if the Bridge be laid at Right Angles to the back front, then indeed the afforesaid right Line will fall on a Corner of the bridge : but we may avoid this by laying the bridge obliquely to the said front, and directly on the afforsaid Right Line, so that the veiw may pass exactly on the Middle of the bridge. I have laid this downe on the plan which I hope will be intelligible to you.

If it is objected that the bridge lying so obliquely to the front Line will be a fault I answer it is the least we can chuse of severall, and none will observe it but an Artist who will excuse it when he sees the Reason and necessity of it.

It may also be objected that the bridge by this meanes will be turned a little obliquely to the Streame of the River by which the Current will press more powerfully on the Joynts of the Stone Worke.

Tis true but I am of opinion that the effect will be so inconsiderable that the Care and Skill in the performance of the worke will easily be made capable of resisting that small advantage given to the water.

And I cannot doubt but Mr Grumbold our honest and skilfull artificer will take great care in this Mater, and must certainly be of our perswasion in this case, where both his judgment and reputation is concerned so nerly.

Sir I can say no more but that my thoughts are still the same as at first, but however I must confess your owne affairs are best known to your selves, and must therefore submitt the execution of them to your owne wisdomes.

I am assuredly your most humble Servant  
N. HAWKSMOOR.

*Whithall, June 9th*  
1698.

[*Addressed*: For the Reverend Dr Gower at S<sup>t</sup> Johns in Cambridge.]

## II. ORIGINAL LETTERS CONCERNING THE CONTROVERSY BETWEEN THE COLLEGES OF ST JOHN'S AND TRINITY RELATIVE TO THE ENCLOSURE BY THE LATTER COLLEGE OF GARRET HOSTEL GREEN AND TRINITY COLLEGE MEADOW.

Soon after the foundation of Trinity College negotiations were opened with the Corporation of Cambridge for the acquisition by the College of certain Common lands on both sides of the River to the West of the College. This led to a controversy with St John's which extended over many years. An account of this is given in Willis and Clark's *Architectural History* (ut supra), Vol. II. pp. 407—412; and the case for Trinity College, taken from the *State Papers*, will be found at p. 411. The matter is mentioned both by Baker and Cole. The former (MSS. Baker, xi. 298, MSS. Harl. Mus. Brit. 7038) says:

The enclosure at Trinity beyond the River, was made (after great opposition) about the year 1600, with the consent of the Town, Merton College, Trinity Hall, Jesus, and St John's College, which had a right of common there, and in one letter, Jesus College is sayd, as likely to have a Lordship by St Radegund, as any other. A Balk was to be reserv'd betwixt St Johns and Trinity Ditch, and a Pipe from that conduit was insisted on, when Mr Booth's Conduit was intended in the Countess of Shrewsbury's Court, with other considerations mentioned, in an annuall acknowledgement. The two great objections from St Joh: Coll: were, I: The Statute, *de non alienandis Collegii terris &c*: 2: Annoyance. v. *Liter: inter Archiv Col. Jo.* There are severall letters from Archbishop Whittgift, who was vehement in the thing.

Cole (MS. xli. 320. Add. MSS. Mus. Brit. 5842) has this note:

Trinity College having no Ground without its walls, got, of the Corporation of Cambridge, a small Plot of Common Ground on the Side of the River, containing about 7 Acres: in Recompence of which the College, out of their Lands round the Town have laid out 25 Acres for the Benefit of the Inhabitants. By the consent of the Corporation, other Colleges have made the same Inclosures; viz: King's College and St John's College. St John's

College claims a Right and Interest in this Common, and for their Consent for its Inclosure by Trinity College, demand

First, An Acknowledgement of 12*d.* per annum Rent. Secondly, a Partition Walk, as they term it, of 16 Feet Breadth. Thirdly, That the Corporation, in Consideration of the large Grant made them by Trinity College, should yeild to St John's one little Plot of Ground, to be also inclosed, leading from their Backside Gates, into the Fields. Lastly, a Quill to be brought from Trinity College Conduit Pipes to serve them with water.

In Answer to the Foregoing :

St John's College says, That Time out of mind, they have used the saide Waste for Walking and other Exercises ; and their Tenants Cattle have fed on it, and they have impounded other Cattle. That they have 600 Acres of Land within the Ground where this Waste lies.

Lent to me by Professor Lort of Trinity College in July 1770, who told me that he transcribed it from the MSS. in the British Museum. W<sup>m</sup>. COLE

When Mr J. W. Clark was preparing the *Architectural History* for the press Whitgift's letters to St John's College could not be found. I have, however, recently found them, together with several others relating to the same matter.

*Archbishop Whitgift to St John's College.*

After my right hartie Commendations. I doo vnderstand that Trinitie College hath obteyned the good will of the Towne of Cambridge, that for the better ease and conveniencie of that Societee they may enclose that portion of grounde, which lyeth beyond the River, and behinde the College: Wherein it may bee, that some ffarmers of landes belonging to your College thereabouts, may challenge Common of Pasture for their Cattell. And forasmuche as I am enformed, that the rest of the Lordes in ffee, who haue Maners there also, are for all their partes right well contented, that Trinitie College shall haue the vse and benefite thereof, which may bee a greate pleasure vnto them: I am in all earnest maner to desier you, that you will likewise geue your consent therevntoo, so that the work there nowe in hand may quietly goe forward, without exception theretoo by you to bee taken, or any their molestation. You

cannot but knowe howe well I wish to Trinitie College: and therefore I hope you will haue a speciall regarde of this my Motion vnto you in the behalfe thereof: and assuredly I will not forgett your readinesse in performing this my request, but remayne thankfull vnto you for it, in any occasion that shall bee offred concerning you. And so not doubting of your forwardnesse in so reasonable a cause, I committ you to the tuition of allmightie god. ffrom Lambehith, the vii<sup>th</sup> of Marche 1599.

Yo<sup>r</sup> assured loving ffrende

Jo: CANTUAR.

*Addressed:* To my verie louing ffrendes the Maister and Seniors of St Johns College in Cambridge.

*Dr Thomas Nevile<sup>1</sup> to Dr Clayton<sup>2</sup>.*

Sir, so it is that we haue of late compounded with the towne of Cambridge for the inclosing of that whole plott of grownde which lyeth beyond the river ouer against our Colledge. And vpon request made haue more obteyned of our verie good frinds (such as are the Lords of Manners there aboute the towne) that they also (tenderinge our greate ease and conueniencie) are for their parts right willinge therewithall. Nowe whereas the ffarmers of Landes belonginge to your Colledge may challenge libertie of feedinge therin, I was verie forgetfull if at our last beinge together I did not make the like request vnto you, which I had made vnto them. I do assure you it was my full purpose so to do. But if that were not then done, to recompence the omission, I haue nowe procured his Grace earnestlie to recomend this our Colledge cause vnto you. And for my owne parte so desirous am I to maintaine peace and all good Offices of frindship betweene the Colledges, that if your self shall advise anie other course yet more to be taken for the better satisfacion of your Societie, I will endeavour the same by

<sup>1</sup> Master of Magdalene 1582—93, Master of Trinity 1594—1615. Dean of Peterborough 1590—91, Dean of Canterbury 1597.

<sup>2</sup> Master of St John's College 1595—1612.

all I am able. Thus remembring my hartiest commendacions I betake you vnto Gods blessed keeping. From Puddlewharf in London. 8 Mar: 1599.

Your very assured loving frind

THOMAS NEVILLE.

*Addressed:* To the right worshipful my verie loving frind  
M<sup>r</sup> D<sup>r</sup> Clayton Maister of St Johns Colledge in Cambridge.

*Mr Robert Booth to Dr Clayton.*

Sir, this bearer together with my letter now to your self and the Seniors will fully acquaint you with the effect which your ioynt letter to me concerning your building hath wrought. I doubt your cross neighbours will much overrule you for that which is now in question. I desyre greatly that you might by composicion gett a brawnch from their conduit pipe for your Colledg, bycause I suppose one would gladly (vppon that help) make you a fayre conduitt in your new Court. Yf you cannot have reason at theyr handes, then I hope you shall fynde frendes able to cross theyr desyre, at the least when it shall come to be confirmed by act of parliament. Theyr honours love you well and salute you kyndelye: and so with harty commendacions from my self and your other frendes here, I committ you to god. In hast in brodestreat. 28 March 1600.

yours to commaund assuredly

ROB: BOUTH<sup>1</sup>.

*Addressed:* To the right worshipful my assured frend M<sup>r</sup> D<sup>r</sup> Claiton M<sup>r</sup> of St Johns Colledge in Cambr.

*Mr Henry Alvey to Dr Clayton.*

Sir, We came to London in reasonable tyme on tweusday to haue entred vppon our busines, but I had so foule a fall by a stumbling iade by the way that I escaped well that

<sup>1</sup> Robert Bouth or Booth was of Cheshire, B.A. 1576. See *Camb. Antiq. Soc. Com.* i. p. 348.

I was not spoyled havinge the hackney horse fallinge vppon me: which gave the occasion to them of the start of vs. Early vppon wedensday (after summe litle speeche with Mr Boothe) we addressed vs to the deane<sup>1</sup>, whom we founde much moved, and answeringe peremptorily, in most earnest speaches, not much wanting to the highest resolution: after summe large conference, he would needes with vs in all hast to Lambethe; his grace we founde wholly possessed of the cause, and preoccupied by prevention but not for vs: Mr Morrell had bene with him but as his grace said spoke not a worde of that matter. It fell owt well that ther letters to your selfe and vs were answered in writinge, for it was expected; and the former returne of answer to the deane by Mr Morrell, by whom it was done by worde of mouthe, by him (as he signified) muche mislyked. It appeared by my lordes boathe persuinge in the cause, and his threateninge the effectinge of the inclosure by summe superiour meanes (if we would not willingly accorde) that his grace is wholly theirs: the matter we debated a good longe tyme, and discussed matters togeather, his grace, the deane, my self and Mr Brig in the gallery; our allegations were our statute, 2<sup>o</sup> their opposinge by this cause them selves and the towne (agreeinge vppon private respectes of petty commodities other to other) not only to vs, but to the rest of the vniversity, who had in former tyme had great differences with the towne who should haue the preeminence in beinge lordes of the soyle, which by this their composition and manner of proceedinge they had yelded to the towne, to the vniversityes preiudice and the townes incoragement, the first that we opposed caused summe stay, the seconde stunge not a litle: a thirde we had of the manifolde annoyances, and their slender regard that they made of our consent not before to seeke it that we had given them occasion by manifestinge our grievance, and signified a purpose to crosse their course, if we were vnreasonably delt with all.

<sup>1</sup> Thomas Nevile, dean of Canterbury 1597—1615, Master of Trinity 1593 to his death in 1615.



His grace, for the tyme, seemed to make light of all we could say, and said our colledges opposition in this case came rather of stomacke then any good grownde: yet we escaped with owt any great chydying, though we did not muche forbear or spare Mr deane, so farr as our cause ministred vs matter; in so muche as it seemed his coller was not more kinled this good whyle: tyme will not give leave to touch the particulars, though in deede our cominge vp in this sort, and allegations which he never dreamed of, especially the two first, the one staying vs for yelding and making against them (if they haue the lyke statute as in course of speeche was by vnadvysednes cast owt) in exchanging land with the towne, and alienating of that which is the colledges, thother touched him nerely, and affected my lordes grace, who seemed much to mislyke that any way the towne should be any waies intytuled by this action to be lordes of the soile, and wished Mr deane to provyde against it. For our statute whylst we vrged it in wordes, exemplinge the interpretation of it to make for our plea, by former practyse in Cottnams matter, and other particulars, nothinge swayed with his grace: alwaies he alledged dissimilitudes in the cases, where in deede we could see none, and so replied; and further desyred for future our discharge of oathe and to answer all chalenges in tyme to come, we might haue it vnder his graces hand for our better satisfaction that in suche cases of commons we were loosed from all bound of oathe taken to that statute which her maiesty by his grace and others had lately given vnto vs; where was said by vs that by the helpe of that his graces interpretation, by Cotnam, and summe thinges els, we should hereafter recompence our losse received by Trinityes inclosure by such liberty as should be lefte vs in this point of our statute. Here his grace paused, and made a stay, answeringe, that he vsed not to determyne hasteley, but after muche speeche too and froo and in end after we had brought forth the statute booke it self (which his grace looked not for, and the deane did not ounce imagin we would haue stode vpon, or had had any suche defence for our denyall) we pressinge the wordes for our selves, namely those generalls, *terras, solum, pascuu, pasturas, prata,*

*bona immobilia*, though the deane had in former talke termed it pasture, yet it would not be yelded that their case fell into, or within the compasse of this statute. My lordes opinion was the mynd of the law was not as he thought to be extended to commons, but would not averr it of him self or defyne till he had the advyse of lawers for that clause, and there vppon wished our staye in towne till that might be done, but first lesse we should haue produced a counterfett coppy, he fetched our statutes owt of his studdy, and conferred our and that togeather, which agreed in every tittle. We lett his grace see (in his gallery mapp for Cambridge) the current of the river course, as they of Trinity purposed to draw it, and manifestly shewed (to our sense) the inconvenience to vs, but his answer was the deane would see that nether in that, nor other respectes we should be encombred, and the deane spoke well and said all should be to his grace's lykinge: after dinner we were thus dismissed (which seemed summewhat strange to vs) my lordes grace ryse as we had thought to haue gone into summe place for repose, and after to haue harde vs further, at his pleasure, and spake a word to Mr Deane and he took me by the hand straight to his barge, and intended to transport me back againe with him to London; (as we geathered lesse we shoulde haue secounded our sute to his grace) but a shower overtakinge vs we stayed at the gates in all earnest parley more then half an hower, the deane, doctour Barlo, and we, of our matter: and so were we brought to his house, and their spent in speech nere two howers.

He had said before that if that should be any part of condition to haue other draine then our river that runneth aboute our colledge close, thereto by no meanes he would ever agree, but in his house he came after to conferr, and consider how by drawing a plott we would shew what we required, vppon occasion of wordes from him that he would not haue stode with our colledge for a farr greater matter before Dr Barlo, (as by the way I cast owt) can you then be content we should haue a pype from your conduitt, he seemed not vppon that sudden speache by reason of his larg offer of curtesy to our colledge before in words to mislyke, and there also (as talke was

offred), a worde fell from me that we would look for summe acknowledgment of our former interest in that place to haue for perpetuity if it were but vjd yearely. He answered if it were xijd they would not sticke, and saide if they had thought vs to be venall as they tooke the towne to be, they would as with them haue delt by money and given vs consideration, as he confessed they should do to the towne more then you heard of before, for in money they are to give Camb: towne as him self confessed before his grace fyfty powndes; at his house at our drawinge of the forme of the ditch in his window, how we would haue it contrived, I mentioned a severall one which we would haue them to make, and leave vs a balk betwixt their ditche and ours of xij foote broad, and a little he seemed to relent of his former resolution, and cast in his mynde how that might be, and said it should be indifferent for both to cast our ditches vppon, when there was clensing of them and a common walke, but fully yelded not to the motion. Againe we said we would certainly haue from them and the towne that it should put in our choise so much as lay in them, that with owt gainsay we might vse in severall that litle plott before our gates, and we would haue that laid by the towne for vs though they rebated so much in quantity of that ground which they should allow them of thother syde of Cambridge towards Barnwell because that litle would be more worth to vs and our tenants then all the whole of the other in the place by them assygned. He lyked mervelouse well of that thing but denyed to solicit the towne for vs, but offred frankly their colledge consent and we said we would ether make the towne yelde if they made any account of that gaine they should haue from Trinity by this exchange or all should remaine in *statu quo*. But for any of those demaundes or others what so ever when as first we had seene our maine exceptions taken away and all principall pointes of dowtes cleared which yet stand in our way, we would haue them made but yet as motions, and by speeches in way of talk, vppon supposition, and no other way; but the graund lettes removed they should fynd our colledge reasonable, and to be ruled by his grace, who as I should haue said before redd your letter and kept it to

him self, but the seniours he redd openly to the deane. Mr deane said before his grace that all had consented but we and named Dr Legg, Trinity Hall, Merton Colledge &c. I excepted I had heard to the contrary but named none. Yet he confessed that Doctor Duport had not bene moved, (but this was after we had been at Lambeth.) And of all in Cambridge Jesus Colledge is as lykely to haue a lordship by Radigund as any other. The deane said if any lord or colledge proved backward in this busines it was by our procurement, or by meanes of our standinge in yt, for the former I answered no. And to an allegation of Dr Nevyles that he took it more the townes right then the vniversities for the principall lordship of the soile, I reioined that other heades, and diuerse of them I had heard of contrary iudgment in a case of settinge of willowes. He said they should give him leave to dissent. I replyed as not thinkinge that mynde so much to fauour the vniversityes priueledges; but that worde was not well taken of the deane, so as thereby, and for dealinge in this cause, I haue lost the deanes love, and was charged to be the man most to make this sturr, and who might quyet all if I woulde; he said it was tolde him that we had immediatly (vppon the receipt,) answered his Grace's letters *negative*, and that we had brought this matter to the consistory in Cambridge. We tould him bothe were vntruethes; he said he heard you should come vppon [ ] in Easter week and that Mr Morrell should tell him (as he taketh it) but we had not spoken with Mr Morrell when I writt these thinges we sought him all abroade.

After vppon thursday vnderstandinge that Mr Morrell was owt of the city I sent one vnto him and he marveled muche at our cominge to London and said he had dispatched that matter before, but I pray god both you and we all can come to any reasonable accorde: you must be intreated to come vpp, if by any meanes it may be, for we perceave my lord looketh with both eyes of his fauour towardses them. I tould the deane, if we had but a glympse of his countenance in this case we were so confident in our cause, that we hoped to make it seeme lawfull and good in the hearinge of all the body of the counsell.

If your self can not possiblye come, send vs the burser Mr Binlingsley<sup>1</sup> with instructions (if his grace will needes haue it) what we shall demaunde and stand vpon for consideration, for as we found him at the first he is that way mynded: I pray you the burser may inquire what consideration Kinges colledge giveth the towne for their inclosure and in what tyme that inclosure was made, as also of Mr Balls inclosure if it can be learned how that did and doth stand presently with owt impeaching of the vniversityes priuelege.

Thus haue you a small discourse of summe part of our proceedinges as I could scribe in summe hast havinge my heade trobled with these busines, beinge so hard layed too that we stand in neede of your good helpe and so we are not with owt hope of a convenient issue, if god will: for they are I take it, and I see it are more troubled, and disquieted at the matter then we. The lord keepe you, and bless vs all: And so I take my leave.

your worship's to vse in the lord.

HENRY ALVEY<sup>2</sup>.

*Addressed:* To the right worshipfull his approved good frind  
Mr D<sup>r</sup> Clayton master of St: Johns Colledge in Cambridg  
these.

*Archbishop Whitgift to St John's College.*

*Salutem in Christo.* I haue heard by Mr Alvey and some others of your Colledge, what the poyntes are, where vpon you seeme to stand as yet against Trinitie Colledge in their moste reasonable (in myne opinion) and necessarie enterprize. Wherevnto I thought good to write vnto you myne aunswere in fewe wordes.

And first towching your statute *De non alienandis Collegij terris &c.* I am resolved in myne owne iudgment, that it nothing concernith this matter in question. And for my

<sup>1</sup> Will. Billingsley, B.A. 1582, M.A. 1586, B.D. 1593.

<sup>2</sup> Henry Alvey, son of Robert Alvey and Catharine daughter and co-heiress of William Boun de Hulme (Thoroton's *Antiquities of Nottingham*, p. 335), B.A. 1578, Fellow 1577; Third Provost of Trinity College, Dublin, 1601—9, died in Cambridge, 25 January, 1626 (*Ussher's Letters*, No. 117).

further confirmation therein, I haue conferred both with Civilians and Common Lawyers, who all concur in iudgment with mee, and are whollie of this mynde, that this intended inclosure is no way within the compasse of that statute. And in truthe, it cannot colourable or otherwise be comprehended in anye one worde, nor in all the wordes there set downe.

Secondlie towching the obiection of annoyance that may thereby happen to your Colledge; I doe assure you, that there is no suche meaning. And Mr Deane hath promised mee to take care that you shall haue no iust cause to complayne thereof.

Thirdlie for your Tenautes; they are all of that nature that I am sorie to think, much more to haue it knowne, there should bee so slender frendlie consideration and litle love betweene Colledges, as once to make mention of anye of them.

Lastlie, concerning the preiudice that by this action may arise to anye title or clayme the Vniuersitie hath or may haue to the Commons; I haue seene so manye precedents of former grawntes in lyke sorte made to diuerse Colledges in Cambridge from the towne, and some to your owne Colledge; that I am out of doute, there can be no preiudice therein.

And therefore I doe once agayne hartlie pray you, and as a frend advise you, not to stand any longer with them in this present case; protesting vnto you, that if the case were your owne, I would deale as earnestlie and effectuallye with Trinitie Colledge for you, as I doe now with you for them.

And so with my verie hartie commendacions I committe you to the tuicion of Almyghtie God. From Lambeth, the xxxj<sup>th</sup> of March, 1600.

Your verie loving frend

JO: CANTUAR:

*Addressed:* To my verie loving frendes the Master and Seniors of St John's Colledge in Cambridge.

*Mr Robert Booth to Dr Clayton.*

Sir, concerning the matter now in question betwene your overthwart neighbours and you, you may be assured of very

good frendes, yf you be fyrme to your selves. They of whom Mr Alvey was by a grave father willed to tell you, that if they should heare that you stood against this matter, would conceyve otherwise of your self, then would stand with your good, they (I say) will do you right, yf they shalbe made privy to the particulers of the case and of your desyre. Synce the Colledg hath shewed itself in the matter, vnless you may have one courtesye for another, you wilbe much condemned of your best frendes, yf you do not stand out to the vttermost: and they may do litle for you that cannot fynde in their hartes to allowe you theyr wast water: make other demaundes besides that of a pype from theyrs, but never yeild to them vnless they grawnt you this pype simply to ronne at all tymes without limitacion of tyme vnless they shall want water. Let me have knowledg that I may informe your frendes when and how you awnswer his Graces letter now sent, or to be sent by Mr Morrell, about this matter. Whatsoever shew is made, I doubt not but you will perceyve them shortlye to quaille, vnless you begynne to quaille afore them. Yf you fynde cause by theyr holding out against you an epistle from your College to Mr Secretary will do well whom you may accownt of your College for so he accowntes himself, making therein your case and desyre playne, and desyre him to succeede his honourable father in protecting you. In standing out you may procure good to your College, abate your adversaries braves: and satisfye good frendes. In relenting you shall preiudice your College drawe on new wronges and discredit yourselves specially with them that love you best. I pray you lett me be from tyme to tyme acquainted with all thinges as they pass: and withstand them by advyse of lawe in peaceable and lawfull manner only, and not too hastely. Keep this letter to yourself and be assured that I write vppon better growndes then it is fitt now to signifye. With most harty commendacions I rest

*Tuus totaliter*

3<sup>o</sup>. Apr: 1600.

ROB: BOUTH.

You may take occasion to seeke vnto Mr Secretary as to your Steward of the whole body of the vniversity or rather as

to one on whom your Colledg dependes wholly. Let none see this letter but burne it: and send me a note of your particuler greivances and desyres and the reasons of bothe so as I may shew it to your best frendes who wilbe constant, but you must not boste of it.

ROB: BOUTH.

*Addressed:* To the right worshipfull my assured frend Mr Dr Claiton Master of St Johns Colledg in Cambridge.

*Mr Robert Booth to Dr Clayton.*

Sir, As I verily think, your adversaries have now done theyr vttermost, and now your frendes beginne to worke, and whatsoever shew is now made I hope you shall see a chawnge shortlie. If your Colledg relent before your frendes know it and approve it, it wilbe a great wrong to them, and cannot but be so taken: for they are resolved to stand most firmly to you. We send this footman to you with these letters least his Graces letter (which as I heare Mr Morrell hath) should too much animate you. We expect to heare oft from you whiles this matter is in question betwene your neighbours and you.

This bearer is sent to you and willed to go forward to such place as you shall appoint him: least having divers errantes he should omitt to deliver this to you with that speed we desyre. I pray you therfore appoint him to go forward into Norfolke to my sister Clippeaby, and give him the inclosed letter herin, which is directed to her to carry her and to bring awnswer back to my Ladie from her and the rest there. And so in hast I committ you to the highest. In London 3<sup>o</sup>. Apr: 1600.

*Tuus totaliter.*

ROB: BOUTH.

my Lord & Lady salute you very kyndlye.

Will this bearer to call on you in his way out of Norfolk that we may heare from you at his retorne to vs.

R: Bo:

*Addressed:* To Dr Clayton.



*Archbishop Whitgift to St John's College.*

*Salutem in Christo.* Your vnkynde and vn-neighbourly dealing with Trinitie College in so small a matter is come to her Maiesties knoledge, togeather with my endeavour on that Colleges behalf: and I doo assure you that in the hearing of diuerse persons, her Highnesse expressed in some vehemencie her dislyke of your frowardnesse in so necessarie and reasonable a matter, towarde so greate and worthie a College, of her Fathers foundation, and her owne patronage; and did reprove mee, for taking that indignitie at your handes, in not yelding to my motion in suche a tryfle: Saying That I did not vse that authoritie in forcing of you, which I ought and might doo, (as it pleased her to say,) in many respectes. All which I thought good to signifie vnto you, before I proceede against you in any other course: hoping that in the meane tyme you will be better aduised, and satisfie nowe not my request, but her Maiesties expresse pleasure geuen vnto mee. Your frowarde and vn-charitable proceeding herein hath by some of your owne companie possessed the whole Courte, to your discredite and shame: Whereas I had thought that your discretion had been suche, as to haue kept it within the knoledge onely of suche as would haue kept it secrete, vntill it had been frendely ended. Which I supposed my last letters written vnto you the last of Marche would haue effected. Her Maiesty charged mee, That my lenitie breeds vnto mee contempt. I protest that I love that Vniuersitie and everie College in it, as I love myne owne lyfe; and that I have dealt in matters concerning the estate and good thereof and of everie Member therein, as tenderly and carefully, as any ffather could ever deale with his deerest children. But howe I haue been or am regarded, lett the effectes declare. In this cause, what meanes you haue vsed, whom you haue solicited, what vnreasonable demandes you make; what vniust suggestions you vse; what iniurie you haue doon to your best frendes, what small respect you haue to mee, the onely man nowe liuing, who hadd the dealing in your Statutes, lett your Actes and proceedinges in this Action declare, I doo not blame you all herein: I am persuaded, that it is

against the disposition of suche as are most considerate among you. But to conclude, it is her Maiesties pleasure, That Trinitie College shall haue their desier in this suyte, and the conditions promised vnto you in my last lettres shall bee performed. And so I committ you to the tuition of allmightie god. From Lambeth, the vij<sup>th</sup> of April 1600.

Your assured louing ffrende  
JO. CANTUAR.

*Addressed:* To my verie louing ffrendes the Master and Seniors  
of St Johns College in Cambridge.

*Rev. William Pratt to Dr Clayton.*

Sir, my dutye remembred etc.

You knowe by this the effecte of my Lord Grace his letter, which youre frendes woulde wishe you shoulde answer in the best manner you can, not yieldinge in anye case from youre right. If they be mandatorye in her Maiesties name, yet they may be thus answered. With all humility acknowledge the authoritie, and humblye desyre his Grace that as he hathe alwayes bene a patrone to learninge, so he woulde not nowe cast poore St Johns out of his protection: and that he will be pleased to make youre humble submission knowen to her Maiestie, from whome, and by whose good fauoure, you hold youre landes, lyuings, lawes, and all els, her greate grandmother beinge youre foundres, and that his Grace woulde please to be informed fullye of the preiudices which you receaue by this inclosure. Oure good frendes are fullye possessed with the cause, of whose best helpe we may assure oure selues. Mr Secretarye<sup>1</sup> beinge informed in it, made this answer that his father was and hymself is a St. John's man and in that regarde he will be readye to doe vs the best good he can. My Lord Treasurer<sup>2</sup> is, or shall be, acquainted with the matter whose good furtherance also we hope to obtayne. And therefore hauinge so good assurance of the helpe

<sup>1</sup> Sir Robert Cecil, Earl of Salisbury, son of the first Lord Burghley.

<sup>2</sup> Thomas Sackville, Lord Buckhurst. Both Cecil and Sackville were members of St John's College.

of oure honorable frendes, and hauinge bene so farr seene in the matter alreadye, we must not nowe in anye case yielde without theire good approbation lest we be thought to be wantinge vnto them and to our selues. In the meane tyme it were fitte to addresse youre publick letter vnto Mr Secretarye, relyinge on hym as on his father heeretofore, and makinge knowen vnto hym all your allegacions particularlye, as also signifyinge what is passed betweene his Grace and you, and also desyringe (if her Maiestie be possessed of this cause) his best helpe to satisfye her. You may desyre my Lord's Grace that you may not be pressed to breake oathe and statute concerninge which, as some lawyers saye you may do it, so others say you cannot, and you must satisfye youre owne myndes in that poynte, and though some [of] you be satisfied therein yet all are not. Desyringe further his Grace's fauorable acceptance of youre reasons and his gracious interpretation of youre doinges and that in a true sence of youre iust cause his [Grace] will not onelye satisfye hym selfe, but also be a meanes that her Maiestie may be satisfied. Signifyinge further that the desyre of a braunche from theire conduite, were a greate pleasure to your howse, and no inconuenience to youre neighbours: and that besides youre consentation therein it woulde greatlye satisfye youre posterity, who might fynde that you procured one benefitt by forgoinge another, but this must not be alledged if you stande vppon youre statute, which I thinke best at the firste to doe. It is best to unite the prejudices which you are to receave by this inclosure, as also the reasons of youre demaunde of a branche from theire conduite in a schedule by them selues, and delyuer them to hym whome you sende aboute youre busines. And thus I take my leaue, committinge you to the tuition of almightie god. Steuenage 7 Aprill 1600.

your worship's to commaunde  
WILLIAM PRATT<sup>1</sup>.

I woulde desyre youre secrecie, and to keepe this letter to

<sup>1</sup> Fellow of St John's, 1587. Presented to the Vicarage of Higham, Kent, 1591, resigned 1592 (Mayor-Baker, 435, 6), Rector of Stevenage, 5 December, 1598, died there 1629, age 67 (Clutterbuck's *Herts*, II. 443—4).

youre selfe, for thoughte we may assure oure selues of good frendes, yet we must not make anye greate speache or bragges of them.

*Addressed:* To the Right worshipfull Mr Dr Clayton Master of St Johns Colledge in Cambridge geue these.

*Mr Robert Booth to Dr Clayton.*

Sir, your Colledge cause against Trinitie inclosure finds honorable and earnest freinds. The last Sunday the matter was so hotte in Courte as the like hath not bene heard there in such a cause. My lord is passinglie earnest for you and your Colledge, Mr Secretary hath openly professed and still doth that he is of your house, and that you shall not have any wronge, nor they of Trinity there inclosure without satisfaction to your Colledge, yf his abilitie be sufficient to procure your righte. This day Dr Nevile hath bene with me, his ende was (as I gesse) that I should be his meanes to my lord to conceive rightlie of his duty to his house notwithstandinge his opposition in this cause, and that I mighte be a meanes to you for pacification: of my lords good conceipte of himself I assured him, and for any pacification, I said that your Colledge is not now yt selfe, greater persons having voluntarilie without any your suite entred into the cause, vnto whose satisfaction yt behooves you now to looke, and not they to yours. He alledged that our Colledge had delt hardly with the lord Archbishop in seeking to so great persons whiles his grace delt in the matter. I answered that yt was without your Colledge privitie vpon my lord of Londons *Caveat*, that yt would go ill with you yf my lord or Mr Secretary should know you delt in yt, for vpon notice of that *Caveat*, I desired my lord to continue his favour to you notwithstanding a controuersy betwene Trinity and you: vpon whose desire to be truly informed I got some of your societie to informe him particulerly, whervpon his lordship was moved to favour your iust cause as he doth: and of all liklyhood, the same *Caveat* was the motyve for Mr Secretary to vnderstand and favour your cause also. They alledge against you that many other Colledges have compounded for the like with the towne

as they do now, without seeking consent of any of the vniversity ever for yt. That your backside is in like state by composition with the towne only for 8<sup>s</sup> 2<sup>d</sup> rente or thereabouts yearely, that Dr Nevile pretermitted not your colledge, but thought you not interested in yt, never havinge hard that you had Manner there, and as yet thinking yt but your scite of a manner only, and that yf he had omitted the Colledge, yet he supposes, that the request made since to you by my Lord Grace's letters and his owne is good satisfaction for that omission. They say also that our Colledge hath no more righte in that comon, then any one scholler servant hath, and that now to compound with you were to putt on all other to seeke composition who have interest there. I would wishe you to search your evidence for helpe thence, and to send some of your societie hither presentlie instructed fully in this cause. This inclosed petition is very well liked of your best freinds, yt were good yt were put into latyne, as you vse, and sent vp to be exhibited to her Maiestie by those whom you send in this buisynes, and yt were well you sent by them also letters of thanks to Mr Secretary, with request to continew his favour and protection; you may take notice of his favour for he doth publishe yt. I need not advise you letters of thanks to my lord who hath done you extraordinary fauour in this cause<sup>1</sup>. Let vs vnderstand of all things as they passe and be respective how you ende this cause without the approbacion of your freinds. Take vpon you that this inclosed petition is devised by your selfe and returne this copy thereof together with this my letter inclosed in your letter to me by this bearer. Mr Lyndsell Mr Coke and Mr Hammond and I comend vs kindly to you, and so I rest in haste 9<sup>o</sup> April 1600.

*Tuus totaliter*

ROB: BOOTH.

Let vs have the copies of all that is written to you by the Archbishop and of your answers. Mr Alvey is said by your aduersaries to be a principall incitor to stand in this matter.

<sup>1</sup> See Baker-Mayor, p. 612.

Her Maiestie I doubt not will stand like a Royall iust prince (as she is) indifferente, whatsoeuer you heare to the contrarie.

Your frendes wishe that Mr Pratte may be one to followe this cause.

*Addressed:* To the Right worshipfull my assured frend Mr Doctor Clayton Master of St Johns Colledge in Cambridge.

*Mr Booth to Dr Clayton.*

Sir, I fynde no way so fitt to awnswer your letter of the 14<sup>th</sup> of this May, and to advyse you as you desyre, as by taking vppon me a person and humour vnfitt for me, in an over presumptuous manner to controll your feares and discomfortes. Let it be allowed, that Trinity College men glorye, that some of your College fleere, and others greive and are discouraged, and that most men in other places do skorne your vsage and success, and that great meanes is vsed to incense his Grace against you: it is all answered thus, *intus si rectè, ne labora*. Have you done any thing wherto you were not bownd by your statute and othe? have you intruded your self maliciously into this busynes? or have you proceeded further or in other manner in it, then might very well stand with that duty which you do owe to god and men? Yf your answer be, as it must needs be, negative; what could you have donne otherwyse, then you have done, but it should have been worse donne? and why should you either greive at the present estate of that which you could not honestlye prevent, or feare such future evilles which an honest man hath not meanes to avoyde? If you will beare with my playness, I assure you I fynde by this your letter that feares and discomfortes are in your mynde multiplied above that which is either true or fitt. Though I be affected hartely in your cause, yet in my iudgement (all circumstances considered) I do not fynde, that you have had any harde success in it: you are as free as you were, and Trinitye College have no better (but much worse) assurance of their desyre, then they had before they molested you, and further I canne assure you that neither your enemies

are ferme, nor your frendes vnmyndful of you, who do only attend a fitt tyme to do you good: and therefore my best advyse is that you still hould a constant course as you have hetherto donne; that you suffer substances only (and not likinges, dislikinges, conceiptes, suspicions, rumours, and such like shadowes) to affect you: and that you do so governe your passionnes (how iust soever you esteeme them) that your best frendes be not drawne by them, rather to do somewhat presentlye, then to attend their best opportunitye to do better for you. I could not improve your letter to the best advantage, bycause of that which you write in it concerning your building<sup>1</sup>: hereafter write not of both matters in one paper. I wryte to you as I would be written vnto in the like case: lett not therfore my direct playness deminish your conceit of my love. Let not any of your company (whomsoever you trust best) knowe of any hope that your case may alter to the better: for it is better that they languish a tyme, then that by their receyving an overspeedy comfort, the good which is intended to your howse should be hindred. Concerning your building, order is taken to send into the Cowntrye for mony for it: yf you take order with Mr Cradock for exchawnge lett me know where to fynde him. And thus with my hartiest commendacions I take my leave this 16<sup>th</sup> of May 1600.

*Tuus totaliter*

ROB: BOOTH.

My Lady desyres you not to suffer Mr Alvyne to leave your Colledge.

*Addressed:* To the right worshipfull Mr Dr Claiton M<sup>r</sup> of St Johns College in Cambridge d<sup>r</sup>.

*Mr Booth to Dr Clayton.*

Sir, I awnswered not your last letter by the Carrier bycause Mr Nevison the bearer herof doth promise to be so soone with you. Concerning your controversye with your crosse neyghbours, and their cutting downe Digbyes brydge, I canne advyse no other thing but patience: assuring you that no opportunity is

<sup>1</sup> The Second Court, then being built at the cost of the Countess of Shrewsbury, Booth's patroness.

lost by your frendes to procure your better fortune therin. Concerning your building, it is fallen out very vnluckely that before that our letters were in the Cowntry towards Mr Coke about mony, Mr Coke was come hether, and so our directions to him in that behalfe were frustrate: but in regard of your need, we purpose to dispatch him hence into the cowntry to morrowe, and we doubt not but you shall heare from him soone after his coming thether. I am commaunded to wryte thus vnto you, by them that thank you for your satisfying their request in keeping Mr Alvye still. Theyr honours commend them very kyndlye to you. Thus with hartly commendacions from my Neice Crewe, Mr Lindsell, Mr Coke, Mr Hamond &c to your self and all our good frendes with you I rest

*Tuus totaliter*

ROB: BOUTH.

24th May 1600  
in Brodestreat.

*Addressed:* To the right worshipfull my assured frend Mr Dr Clayton Mr of St John's Colledg in Cambridge dr.

After these letters I have found nothing among the muni-ments of St John's relating to the matter for a considerable period. But we know from other sources that there was considerable irritation between the Colleges (Cooper's *Annals*, II. 601, Willis and Clark, *Architectural History*, II. 263). Trinity College obtained its enclosure in 1612—13, and St John's obtained by purchase from the Town what is now the site of the 'Bowling Green.'

The following letters preserved in the Treasury shew that there was still some ill feeling, and Sir Henry Savile's shews that it was now the turn of Merton College to seek compensation.

*Dr John Richardson to Dr Gwyn*<sup>1</sup>.

Good Mr Vice Chaunceler I thank you for this dayes worke, which was close and lerned and for your honour and for the honour

<sup>1</sup> Master of St John's 1612—1633. Dr Gwyn was Vice-Chancellor 1615—16.



of the vniuersity, for so many as could heare or iudge of it. And now entendinge a iourney abroad (if my horses fayle mee not) I am once againe to desyre you, to keep the peace, in my absence, as you have done in my presence, betweene your neighbour Colledge, and gallant St John's, who come againe to braue vs and challenge vs in our owne groundes, although I perswad my selfe (vppon my complaint of a former abuse) you did commaund and vse your power to restrayne it.

I pray you Sir, foresee in your wisdomes what this distemper may proceede vnto, to the dishonour of our vniuersity, and the wronge of our youth of boath sides, who are impatient of prouocation, especially vppon their owne inheritance.

I did heere yesterday there noyse on our backsyd and would haue gone forth among them, but that I had taken Physike, and this day my Deanes of the Colledge did make an earnest request to mee to stay these beginnings, before I goe abroad, lest some mischiefe should followe before I returne againe.

I repose much in your wisdomes and good will to my selfe, wherein I would not haue any breach, for a thousande boyes quarrels, and yet I know that boyes may begin a quarrell which at length will end amongst men of greater place.

When we come to challenge your schollers vppon your groundes, let mee heare of it and try my spirit, which is dull in any thing but frendly respects, wherein you can neuer say it is wanting.

*Tuus eternum*

JO RICHARDSON<sup>1</sup>.

Trinity Col.

March 24, 1615 [1615—16]

*Addressed:* To the right worshipfull my very good frend Mr  
Vichauncelor of Cambridg At St John's Colledg.

<sup>1</sup> Master of Trinity, 1615—1625. The letter is endorsed in a somewhat later hand: "In commendation of his sermon and about quarrells betweene Trin: and St John's."

*Endorsed:* Concerning the felows orchard. The copy of Dr Guynnes letter to Sr Henry Savile Warden of Merton Colledge in Oxford, 1617.

Right worthy Sir,

Vppon notice gyven me by a neighbour of a Controversy lyke to arise between Martyn Colledge and St Johns about a peece of grownd herto fore inclosed, I thought good by this pryvate letter to treat with yow therof yf happily soe an vnkynd suyte betwen two Colledges might be prevented. I was not forward to beleive you would stryke before you spake, and not first gyve vs knowledg of yowr greivance before you sought remedy by course of law. But yowr patience to other our neighbour Colledge in the lyke trespasse drawes me to conjecture that some sinister informations have forced you to myslyke that in vs which yow ar content not to see or els to beare with in others. What malicious touns may speake I know not, but this I dare vppon my credyte report to be the truthe.

There lay a peice of grownd adioyning to our backsyde about some 3 akers in quantity, the better parte wherof is the inheritance of Bennet Colledge and Lammas grownd, the residue is common. This grownd our schollers allwayes vsed for their exercise whyle it lay open, so as little profit came of it to any tennant nor could any one Comunner amongst such a multitude as had interest in it value his owne parte above xij<sup>d</sup> in the yeare. This grownd my predecessour Dr Clayton some eight yeares synce purchased from the towne, which hitherto we have peaceably enioyed. We now make noe benifyte att all of it, but only vse it as a place of Recreation for the fellowes and younge gentlemen of the house which before this Inclosure was common to others with them. Yowr tennant ther had respyte to consider of it, and acquaynt his Landlords with the purpose, who after longe deliberacon, became yf not the leader yet a Cheif agent in the passinge of it. We could not beleive he wold yeild to any thinge that carryed shew of preiudice to his landlords without their consents, And yf then they lyked of it we know not what shold synce alienate their myndes being no

way party of our selves of the least offence eyther offered or intended to any of them. Sir, Considering the quantity of lande belonging to our Colledge being 3 partes of the whole feilds it wer not agaynst reason to challenge something in liewe of the former inclosures preiudiciall to our tennants Communing at large. Besydes Trinity Hall and Caius Colledge both possessed of Lordshipp within the towne, doe not fynd their tennants so damaged therby as they shold desyre consideracion for it. And I dowbt not but Martyn Colledge truly informed will deale with St John's as neighbourly, as those of our owne Vniuersity. Howsoever yf yow please to referre the profitts of the grownd and other circumstances to any Indifferent man here or to yowr owne bursers when they keep yowr Courts I hope I shall have so much Interest in St Johns as they shalbe ready to gyve yow and them reasonable content And so *etc* rest

your very loving  
friend.

July 7, 1617.

*Sir Henry Savile to Dr Guyn.*

Sir, I am as willing as any man living that schollars and yong gentlemen should haue all theire honest and lawfull recreation; and soe I haue reason to bee, it hauing been my occupation almost this 60 yeares. But I knowe you will not distast that I am iealous of the Colledge inheritance that brought me vpp, which hath lately, as wee conceane, been preiudiced by Trinity Colledge, and more by St Jhons. The reason why I make a difference betweene you is this; for that the late M<sup>r</sup> of Trinity Colledge, my worthy Cosin, doctor Neuill, before the enclosing asked our consents directly by mapp then being in court, and promised consideration as should be thought reasonable: which hee lyued not to performe, falling not long after into that mortall disease, which made him vnfit to be talked withall, and soe brought him to his ende. Neyther did we strike you of St Johns before we spake, yf the attendance of our Tenant 6 or 7 times vppon you by our Colledge expresse

commaundement, and you would neuer vouchsafe to speake with him, bee a speaking in law, as they say a tender is a payment in law. But Sir, that you may knowe I neyther seeke trouble nor law, especyally with Colledges, if it please you, I will make you and Trinity Colledge a fayre offer: eyther make vs such consideration as may bee proportionable in some sort to our losses, and suche as the Kinge which then was did thinke reasonable in Kinges Colledge case; or ioyne with vs in a quiett and peaceable tryall, which may bee dispatched in 2 or 3 tearmes, and whatsoeuer the euent bee, soe the triall bee vppon the mayne poynt, wee shalbe contented soe to end the whole matter with you both. And to that effect I purpose, if sicknes or greater busynes doe not hinder mee, to be at Cambridge my selfe about the 20th of September next, 2 or 3 dayes vnder or ouer; where if wee doe not end all Controuersyes betweene Colledge and Colledge by one of these twoo waies, it shall not bee our faultes, I dare presume soe much of our Company; praying you, that if you cannot be there at that time, or D<sup>r</sup> Richardson, I may knowe by a word from you, and soe spare my paynes in iourniing; which to a man of my age wilbee longe and laborious: as if I cannot keep my day, I will certyfie you by a messenger expressly to that purpose. And soe I rest

your very loving frende  
HEN. SAVILE

Eton ultimo Julij  
1617

Of other poyntes of your letter wee shall talke further at our meeting, if it please god.

*Addressed:* To the Right worshipfull his very loving frende  
M<sup>r</sup> D<sup>r</sup> Gwin Master of St Johns in Cambridge.

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MONDAY, *May* 4th, 1891.

Professor HUGHES, M.A., President, in the chair.

The following new members were elected :

Frederick William Maitland, M.A., Downing Professor of the Laws of England.

Francis Crawford Burkitt, M.A., Trinity College.

Salomon Schechter, Esq., University Lecturer in Talmudic.

Professor HUGHES, on taking the chair, said: Before we proceed to the business of this evening, I think the Society will wish to give utterance to the feelings which are, I am sure, uppermost in the minds of all who have gathered here to-night. When last we met our proceedings were opened by him who had been the mainstay of our Society, who had long been *the* executive, and who we might almost say has been for years *the* Society. We little thought then that our active, vigorous, Secretary would be so soon and so suddenly taken from us. Death has lately laid a heavy hand on our Society. Since the Council met last week, one of its most honoured members has been called away from work conscientiously carried on, from suffering bravely borne, from weakness manfully fought against. In Dr Luard we have lost one of those ripe scholars and keen critics so valuable to a Society like ours. It is not my intention to-night to give any account of the career and work of those whom we have lost: that will come more fitly at the annual meeting, when we sum up the labours and the earnings, the gains and the losses, of the year. But I have thought that the Society would wish to place on record at once their sense of the loss they have sustained by the death of our accomplished and indefatigable Secretary, and to convey their sympathy to his widow in her bereavement.

Professor E. C. CLARK (Vice-President) said: All will gather the purpose of the proposal for which I claim precedence over our papers of to-day. I personally knew Mr Lewis

as a great antiquarian long before I was a member of this Society. Very shortly after my return to reside in Cambridge, I experienced his readiness to help an enquirer, his willingness to place his great knowledge and splendid collection at the service of any one genuinely interested in the pursuit which he had so much at heart. However, it is as the valued officer of our Society that I have to speak of him now. For nearly twenty years he has discharged the duties of Secretary to that Society with untiring assiduity, with exact punctuality, with never-failing courtesy. It is, moreover, no secret to those who have held office in our body, that Mr Lewis was as liberal in its support with his purse as he was with his time and labour. If I say that his loss is irreparable, I must only ask his probable successor to pardon me for language which I am sure Dr Hardcastle would be the first to echo. The Council have taken the earliest opportunity of placing on record their sense of that loss, and of forwarding a copy of their minute to Mrs Lewis. It has, however, been felt that a similar expression of feeling should also be addressed, by the Society at large, to one who, in the midst of her own greater sorrow, can to some extent perhaps also sympathise with ours, from the keen interest which she has always taken in our meetings and in our excursions. I have, therefore, to propose that a letter be sent in the name of the Society to Mrs Lewis, to express our thorough appreciation of the services of our late Secretary, our deep sense of the loss which she has sustained, and our heartfelt condolence with her in her sorrow.

Professor BABINGTON pointed out the great value that Mr Lewis had been to the Society. He said that he had known the Society from its foundation; had seen its early prosperity; then its decline when its founders and early friends left Cambridge; then the long period of its obscurity when it was difficult to keep it in existence; and then the happy return of prosperity, resulting in a great degree from Mr Lewis's acceptance of the office of Secretary. His great activity, and his earnest desire to raise the Society out of the obscurity into which it had fallen, have met with the great success which we

now see. This will show how heavy his loss is to the Society. He need hardly add how much his disappearance from amongst us would be felt by his personal friends, and by those who wish to consult the valuable library of Corpus Christi College.

Mr BOWES spoke as follows: I very heartily concur in the expression of the sense of the great loss we have sustained by the death of our late Secretary. In common with most of those who have joined the Society during the last fifteen years, I was introduced by Mr Lewis. He seemed to make the work of the Society his special business, and was indefatigable in trying to secure communications and new members, not only from among members of the University, but from among the inhabitants of the town and county; and I believe that he was the means of doubling the number of members of the Society. I very cordially support the resolution that has been so feelingly proposed and seconded.

After a few words to the same effect from Mr FITCH,

Mr C. W. MOULE asked leave to say one word as a member of the late Secretary's college, and associated with him there for more than twenty years; though he could hardly add to what had been spoken so well and with so much sympathy already. It had been said, most truly, that Mr Lewis made the development of this Society "his special work." Yet it might perhaps be not less truly said to have been only one of his special works; for there was really no purpose, either for individuals, or for his college, or in the larger field of the University, or in his wide intercourse with other places and with other lands, into which he did not throw the same inexhaustible interest, skill, and energy, and the same generous, never-weary kindness.

Mr W. M. FAWCETT, the Treasurer, said he could not let the vote pass without expressing his great sense of Mr Lewis's valuable services. He had been a fellow officer with him during the whole time he had held the post of Secretary, and he could speak with thorough knowledge of the assiduous way in which he had devoted himself to the work. When he began, he (Mr Fawcett) did not think that there were more than thirty members, and now, chiefly through Mr Lewis's exertions, the number

has been raised to about three hundred. He should certainly miss him as a coadjutor with whom he had always worked most cordially.

Mr J. W. CLARK wished to draw attention to a point which previous speakers had left untouched. Mr Lewis was, as they knew, librarian of his college, and in that capacity had charge of the priceless collection of MSS. collected by Archbishop Parker. He took the widest possible view of his duties as librarian; he was always on the spot, always ready to give help to those engaged in research. More than this, he placed his rooms at their disposal with absolute unselfishness. No matter what his own engagements might be, he was always ready to sacrifice himself in the interest of those who came to work in that library; in his rooms they were sure to find a welcome, and a convenient corner in front of a window, with a table and a comfortable chair, and his own assistance when difficulties had to be surmounted.

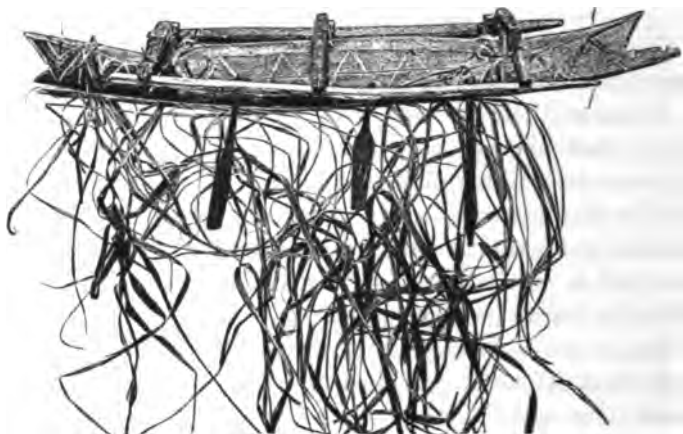
The resolution having been carried unanimously,

Mr S. J. HICKSON exhibited and described several "sakit" canoes. He said: These canoes came from a house in the Karaton Kampong in the Nanusa islands. They were suspended to a beam in the roof of the central hall of the house, and occupying the middle place of the row there was a triangular cage containing a small wooden figure. I found great difficulty in coming to terms with the natives for their purchase, as they were evidently anxious to keep them, and to divert my attention to this worthless model of a Spanish whaler. However, in the end I succeeded in purchasing the complete set of canoes, the god-cage, and the Spanish whaler, for a sufficient quantity of white sheeting—the only useful trade article except tobacco in these islands. From inquiries I made of German missionaries, of the rajah of the island through a Malay interpreter, and from a trader who constantly visited them, I learned that these canoes are called sakit canoes, and that their function is primarily that of a prevention against disease.

In order that I may be able to explain the manner in which these canoes act in this way, I must call your attention to some



of the prevalent ideas of the Malay races concerning spirits and sickness. Most of the Malays, and among them the Malays of the northern peninsula of Celebes, believe in the existence of a large number of free wandering spirits, both good and evil. There are spirits of the trees, spirits of the rocks, spirits of the rivers and the waterfalls, besides spirits of the houses and



Sakit Canoes: photographed from those presented by Mr Hickson to the Museum of Classical and Local Archæology.

familiar spirits. To these spirits the people erect altars, on which they place betel, tobacco, food and wine. They are particularly careful not to offend them, for fear the evil spirits should visit them with sickness, and the good ones cease to pour out their blessings upon them. The altars are of various kinds; sometimes they are little houses, sometimes little cages, sometimes simple smooth stones or rocks. In some cases, as for example, among the Tondanese, little ladders of string orna-

mented with cocoa-nut leaves are made to facilitate the descent of the spirits from the neighbouring trees to the altar. It seems to me to be very probable that these canoes should be regarded as altars of this nature. They are resting-places for the evil spirits, and they are placed in the native houses to prevent the Sakits from becoming angry, and attacking the inmates. In many of the Malay islands sickness is supposed to be due to the temporary absence of the patient's spirit, and the occupation of the body by the Sakit. Thus in the Minahassa district of North Celebes the cure of disease is brought about by the calling back of the spirit. A feast is given called Manempeh, and the priests go out into the forest, or wherever they believe the spirit has gone, and call for it, or whistle for it, as one would for a dog. When there is evidence that the spirit is present, it is caught in a cloth, and the cloth is opened over the head of the patient. In Bolang Mongongdu, where the customs of the people resemble more closely those of the people of Sangir than do those of the Minahassers, the following ceremony takes place: After a song between the priests and the people present, two priestesses dance round the room. They hold in their hands coloured cloths, which they flap about hither and thither. Some cloths are tied on to the end of a spear, and a little wooden doll is placed on the end of it. This is held up by one of the priestesses, and then, when they think the soul is there, that is to say has settled on the figure, another priestess approaches it on tip-toe, and catches it in a coloured cloth. When this is done she approaches the patient, wraps his head in the cloth and stands for some moments with a very earnest, anxious, expression, holding her hand on the patient's head. If this ceremony does not succeed, then it is supposed that the patient's spirit has been called away for good by his forefathers, and he is left to die. Variations of the sakit canoe myth occur in other parts of the Archipelago. Among the Dyaks, according to Hardeland, goats, chickens, pigeons, and miniature houses and boats are offered to the angry spirits that hover round a woman during her pregnancy; these are carried to the river and sunk by earth and stones. Similarly among

the Alfurus of Halmaheira there are invisible evil spirits called Djins, that sometimes like to go for a row on the sea. So the people make miniature canoes for them, fill them with food, and set them afloat. Baessler mentions that in cases of illness in the Wettar islands the relations of the patient make a small canoe, called a 'pomali' prau, which they push off into the sea, believing that in that manner they will drive the sickness away. The same author figures a model of a prau from these islands, but does not mention any use that it is put to. It is not probable, it seems to me, that these models are made either for sale or for amusement, and it may be that they are of the same nature as those I have described from Sangir.

In Buru sicknesses are due to male and female *suwanggi*, angry spirits that live on the tops of the mountains, in dense forests, or in the crowns of trees, as well as to the manes of the forefathers whose spirits are not yet at rest at Waieli, or whose graves have been disturbed. In times of epidemic, such as small-pox and the like, they make a prau, six metres long and half a metre broad, with the necessary paddles, sails and anchors, and place in front and behind a Netherlands flag. The edge of the prau is ornamented with young cocoa-nut leaves, and in the prau itself is placed a mat covered by a piece of white linen. Further, the prau is furnished with a roast chicken, a head of a deer and of a pig, a cuscus (?) all roasted, cooked fish, seven hen and seven *Megapodius* eggs, a plate of cooked rice, a plate with cooked corn, various fruits and vegetables, a dish of sago, a bamboo with sagoweer wine, a bamboo with water, a cup of cocoa-nut oil, and lastly a dish with sirih leaves, betel nut, and tobacco. Then for a whole day and night the people beat their drums and gongs, and jump about for the purpose of driving the spirit into the prau. On the following morning ten strong young men are chosen, who with rattans bind to the mast of the prau a living cock, and then in another prau they tow it far out to sea. When they are far away from land they let it loose, and one of them shouts: 'Grandfather small-pox go away, go away for good, go and seek another land; we have prepared you food for your journey, we have now no more to

give you.' When the prau has returned to the shore the men, women, and children all go down to bathe together in the sea in order that the sickness may not return. In Amboyna we find also that in certain cases of sickness a small prau is made in which a plate and dish are placed with ten pieces of silver in them, a piece of white linen, a number of burning candles, and a white cock. Before it is cast adrift the body of the sick person must be pecked by the white cock, that the *Sawano*, i.e. spirit of sickness, may be driven out. Similarly in Ceram a small prau, one and a half metres in length, is made and loaded with victuals and other necessities of life, and cast adrift as soon as the spirit of sickness has been allured into it. Similar ceremonies are found in the Gorong archipelago. In the Watubela islands the prau that is made under similar circumstances is two and a half metres in length. In the Aru archipelago the prau is two metres long, and provided with wooden dolls, silver rings, plates with betel nuts and accessories, arak, and tobacco. In the Babar archipelago it is three metres long and one metre broad; in Wettar, five metres long by half a metre broad. Similar ceremonies are described from Timor Laut, and the Leti group.

Before leaving this subject, I must call attention to the very simple coloured patterns on these canoes. From collections in museums it might be supposed that the Malays are very artistic; this is perhaps due to the fact that collectors frequently will only obtain implements and the like that are ornamented with curious coloured designs and figures, and leave behind those that are not so ornamented; the result being that an unfair proportion of ornamented things appears in the cabinets of the museum. I am inclined to believe that the Malays are not artistic, and that the few ornamental designs of their own are very poor and primitive. The best known islands of the archipelago are Sumatra and Java, and there we find most wonderful carvings on the ruined temples of Burra Buddha and elsewhere, besides ornaments with complicated patterns in the people's costumes, in their houses, their dolls, and domestic utensils. But this is not Malay art. It is the art that was brought by the Buddhist priests in the 3rd century from Further

India. Nor should we judge of Malay art from the specimens obtained in Timor, Aru, Timor Laut, and Ceram, for in these islands there is undoubtedly a very great influence from the mixture of the race with the Papuans. In Celebes, South Borneo, and the Moluccas, there is very little art, and this is due, I believe, to the fact that there has been very little Buddhist, and very little Papuan, influence. The chief character of Malay art, if it can be so called, is the absence of any good curves. Nearly all their own designs are angular, and those that they have copied from other races have a tendency to become angular. An instance of this is the figure on flying fish floats used in the Sangir islands, copied probably from the bird design of the Solomon islanders. Spears, shields, blow-pipes, canoes, agricultural implements, bowls, and other implements, besides the houses and clothes of the people, are frequently, if not usually, unornamented, in striking contrast to similar things among the Papuans. Nothing could be more impressive than the contrast in this respect between a Malay and a Papuan village.

After some discussion,

Baron A. VON HÜGEL, Curator of the Museum of Archæology, exhibited some objects recently acquired by the Museum by purchase, exchange, or bequest, from the Sheffield Museum, the late Henry B. Brady, F.R.S., and his brother, Dr George Brady. He also announced that Mr Hickson had presented his unique canoes to the Museum.

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## FIFTY-FIRST ANNUAL MEETING, 27 May, 1891.

Professor HUGHES, President, in the chair.

The following Officers were elected for the next academical year:

*President*: Professor E. C. Clark, LL.D.

*Vice-President*: Professor Hughes, M.A.

*Members of Council*:

Professor Humphry, M.D.

J. W. Clark, M.A.

J. B. Mullinger, M.A.

*Treasurer*: W. M. Fawcett, M.A.

*Secretary*: N. C. Hardcastle, LL.D.

*Auditors*:

J. E. Foster, M.A.

R. Bowes, Esq.

The Annual Report was presented to the Society:

The Council has the pleasure of announcing that No. xxx. of our *Reports and Communications* (for 1887—88); *Alderman S. Newton's Diary*, edited by J. E. Foster, M.A.; and *The Pedes Finium relating to the County of Cambridge*, edited by Mr Walter Rye, have been issued to Members.

The *Proceedings and Communications* for 1888—1889 and 1889—90, commencing a New Series, will, it is hoped, be in the hands of Members before the close of the year. The *Registers of St Michael's Parish*, edited by Dr Venn, are also in a forward state.

Several members have retired from change of residence or other causes; but the principal losses of the Society have been by death. Among those who have passed away, the Council desire specially to commemorate, with profound regret, the Rev. S. S. Lewis, M.A., Fellow of Corpus Christi College, Secretary to the Society since 1873; the Rev. H. R. Luard, D.D., Fellow of Trinity College and Registry of the Univer-

sity; Sir P. Colquhoun, LL.D., M.A., of St John's College; and the Rev. R. B. Somerset, M.A., of Trinity College.

Thirteen new members have been elected during the past year.

Seven General Meetings have been held, of which three were at half-past four o'clock.

Last summer two excursions were made: one in July to Oxford, where the Society was very kindly received, especially at Oriel College; and one in August to Weeting Hall in Norfolk, on the invitation of William Angerstein, Esq.

The PRESIDENT read the following address: When last I offered a few remarks upon the work of our Society, you had just done me the honour of electing me to preside over your meetings. Let us now take a retrospective view over the two years that have passed since then, and see what we have done, and what our experience suggests we may do better in future. Our thoughts first turn to those who took part in all our discussions and labours, but are no longer with us. On our list we see the names of others who have recently passed away, whose duties lay elsewhere, and who, though they did not attend our gatherings or contribute to our publications, showed sympathy with our work, and were enrolled among our members.

Though more than one notice of his life has already appeared, the death of the Rev. Henry Richards Luard calls for a few words on this occasion, for he was very closely connected with our Society—more than once our president, often on the Council, a frequent attendant at our meetings, always listened to with attention. It is gratifying to our self-respect to feel that we did appreciate Dr Luard. He was a typical Cambridge man. I have heard him say, "The one thing we pride ourselves on most at Cambridge is our accuracy," and his standard was high and his criticism of those who fell short of it severe—for he was also a very outspoken man, one with whom you felt you could discuss questions on which you both felt strongly, and differed, as his freedom of speech invited reply as much as, or perhaps more than, the ever protesting avoidance of personality

by which others sometimes attempt to carry on a tepid interchange of ideas. The *Life and Work of Porson*, *Medieval Chronicles*, and *Relations between England and Rome in the Reign of Henry III.*, are some of the subjects upon which he expended much of his untiring energy and powers of research and criticism. It would be an interesting study to trace the steps of the young Fellow and Assistant Tutor of Trinity through Mathematics, Classics, Theology, to Medieval Ecclesiastical History. What did carry him through and enable him to leave his mark on each was a clear head, methodical habits, and a courageous spirit. He knew something of most of the subjects that came before us, and everything that was to be known about some of them. In the records of the University, so long under his care, we find, to our lasting benefit, a monument of his perseverance and method, and, in the hearts of all who knew him, we find impressed the sentiment that he was a man whom it was good to have had among us.

The Rev. Ralph Benjamin Somerset was an honoured member of the Society. He took little part in the discussions or the administration of the Society, but in the quietly spreading influence of one on whose judgment men felt they could rely, in whose knowledge men believed, his presence was of incalculable value in a Society which aims at the scientific treatment of subjects for which data are still insufficient, and on which speculation has long been rampant. His frequent attendance at our meetings showed his interest, and on matters relating to architecture and art his authority was great. His life's work lay elsewhere. Captain of his school, 1st and 2nd Class in the Mathematical and Classical Triposes respectively, Fellow and Dean of Trinity, Proctor in the University, on the Council of Cavendish College, active in church-work as Curate and Vicar, or with ever ready aid to fellow-labourers—and last, but not least, as Censor of the Non-Collegiate students—his was a full life, and among the influences that have tended towards making the world better during the last quarter of a century, few rank higher than the life of Ralph Benjamin Somerset.

Sir Patrick Mac Chombaich de Colquhoun was better known



in connection with the athletic sports of the University than as a member of our Society. Yet his studies lay among cognate subjects to ours; for besides various works on politics and language, he wrote a Treatise on Roman Civil Law; and, as President of the Royal Society of Literature and also of a Committee of the Orientalists' Congress, he did much to promote research in ancient literature and history. He was born in 1815, was educated at Westminster and St John's College, where he took his B.A. in 1837, M.A. in 1844, and was later elected as Hon. Fellow. He received the degree of LL.D. in 1851, and was also Juris Utriusque Doctor of Heidelberg. He had many opportunities of studying men and manners as a barrister on the Home Circuit, as Master of the Bench of the Inner Temple, as Plenipotentiary in the Hanseatic Republic, as Aulic Councillor to the King of Saxony, as Chief Justice of the Supreme Court in the Ionian Islands. He died on Monday, May 18, at his chambers, King's Bench Walk, Temple.

Our late Secretary claims a fuller notice at our hands. He was the third son of William Jones Lewis, a surgeon, of Croydon, by his second marriage with Elizabeth Bunnell, who was a direct descendant of Philip Henry on her mother's side, and of Huguenot extraction on her father's. His elder brother, Bunnell Lewis, showed the same tastes and talent that distinguished our Secretary, and is a Fellow of the Society of Antiquaries of London and Professor of Classics in Queen's College, Cork. The father was a nonconformist of somewhat austere views, it would appear, and took a decided and active part as Deacon in the Congregational Church at the Poultry, London. Samuel Savage Lewis was in 1844 sent to the City of London School, where he won a foundation scholarship in 1848. In October, 1854, he entered at St John's College, where he became a prizeman in 1855; but at Christmas of the same year he was obliged to give up work and leave the University, in consequence of the failure of his eye-sight. Samuel Morley seems now to have interested himself in him, and assisted him to find a home on a farm near Shepreth, with Mr Clear. There, we learn, he showed the same kindly helpful spirit that characterised him through

life, and would walk miles to procure some little offering which he thought it would gratify the recipient to find on his breakfast table on his birthday morning. In 1857 he moved to the neighbourhood of Huntingdon, but did not stay long there, for in the same year we find him in Canada, where he spent nearly three years, made some friends, and suffered some sorrow and pain. His life was not without adventure and dangers. On one occasion, when stopped by a freebooter, who covered him with his revolver, Lewis remonstrated with him, pointed out with such force how sorry he would be by and by if he killed him, that the man hesitated, relented, and at last let him go. In November, 1860, he started from Quebec for England, when he tried private tuition in London for a short time, but had to give it up because of his eyes; and in September of the following year he went to the Prince Consort's model Norfolk farm, where he remained till 1864. But he never loved the work, he was forced into it by the cruel malady which drove him from the pursuits to which he was drawn by inclination. All his references to that life are those of repugnance, often expressed in Latin or Greek. Though he threw himself very fully into the work which he had to do, he did not in after life recall with pleasure many of the incidents of the time. Yet he always retained his love of horses, and his interest in farming and farmers continually showed itself. Whenever he could he snatched a moment from the bucolic toil to read some favourite classic, generally Horace, of which he always carried a small copy about with him. In 1864, however, an operation was performed by Critchet which seems to have been so far successful that in January, 1865, he re-entered at St John's, but the state of his eyes would not permit his doing as much written work as was there required, and so he migrated to Corpus, where a certain amount of relaxation to meet special cases was possible. At Corpus he was awarded an Exhibition and the Mawson Scholarship in 1866, but after joining Corpus he had again to leave Cambridge for a year, owing to a carriage accident in which he broke a leg and suffered other serious injuries. In 1868, in spite of the disadvantages of his long

weakness of sight and ill-timed accident, he was bracketed ninth in the First Class of the Classical Tripos, and the next year he was elected a Fellow of his College. In 1872 he proceeded to the degree of M.A., and in the same year took Holy Orders. He was soon engaged as Classical Lecturer, first as deputy, 1873-4, and as full lecturer, 1874 to 1887. He also held the offices of Catechist and Prælector, and that of Librarian from 1870 to the time of his death. In this last capacity he did good work in the arrangement and development of the Library, and moreover did much to spread abroad its fame, and to gain for his College and University a good name by his hospitable reception of, and generous and courteous attention to, the many scholars from our own and foreign countries who came to inspect and study the literary treasures under his care. He was a good linguist, well acquainted with many modern tongues, a fact which much increased his usefulness as a librarian, his profit in travel, and his agreeable reception of foreigners. He wrote a charming sketch of the history and contents of the library, which, with reproductions of some of the most interesting illuminations, he used to give away in the most liberal manner to any one interested in the subject. Several little incidents are recorded, which show at once the pride he took in the library of his College and his liberality and kindly feeling. Sometimes, for instance, when a student wanted a book which was not in the Library, Mr Lewis would, if it could be got, buy it at once, put the Library book-plate in it, and send it to the astonished enquirer, who often within an hour found on his table the book he had been trying to get from the Library. On its being sent back it was entered in the Library Catalogue. His liberality was great but unostentatious, and many a poor student was helped through the University by the timely aid that Mr Lewis gave him. His own College—especially its Library and that of Cavendish College—for which he bought Paley's Library, as well as this Society, can tell the same tale of benefactions. He took no active part in politics, nor in the various controversial matters that arose in the University from time to time. Though of a liberal turn of mind, he leaned

rather to the repose of Conservatism than to the restless activity of Radicalism. Though a loyal Churchman, he was liberal also in his views of religious discipline, and made friends alike of the Protestant pastor or the Catholic curé. He supported the early movement for giving women the advantages of a University education, and was from 1875 to 1877 Latin Lecturer to the Association for the Higher Education of Women. Always ready to undertake work, we find that he was at one time Secretary to the Philosophical Society, to the Philological Society, and to the Antiquarian Society, and all who have had to do with him in the various capacities in which he had to carry on the business of these and other bodies, bear testimony to the temper and forbearance he always showed, to his uniform courtesy, and to the punctuality by which he showed his respect for other people's time. Officially and unofficially he carried on an extensive correspondence with foreigners, and especially with the representatives of various learned societies, being himself a corresponding member of the Société des Antiquaires de France, and member of the Archeological Societies of Athens, Berlin, Bonn, Paris, of the Société Eduenne, of the Société des Antiquaires de l'Ouest, of the Statistical Society of Marseilles, and of the Archeological Societies of Philadelphia and Boston. He was of a very sociable disposition, and loved to share the pleasure of any new discovery. Some of us remember how he used to announce that he had secured a valuable communication for our society with as great pleasure as would be shown by many another if he had written it himself. Hence the work of societies was more congenial to him than lonely labour in his own study. To this trait in his character, as well as to the fact that he suffered after too long continuous application from pains in the head, and to the continued weakness of his eyes, as well as to constant interruptions and a too obliging nature, we may attribute the fact that he left no large work as the result of so much travel and research. He was always helping others, instead of elaborating and completing some task that would have redounded more to his own credit. He was not one of those who are so jealous of their own reputation that they will

contribute nothing to a discussion until they are able to come down with a final and authoritative statement. He was always willing to help to bring those around him up to his own standpoint, though he well knew that it was far short of the summit of knowledge. Always suggestive, he put enquirers on the right track, and told them where to turn for further information. When Lord Selborne was collecting material for his work on churches and tithes<sup>1</sup> he was taken ill at Cambridge. Mr Lewis, who had shown him every attention, and offered him every assistance while examining the Corpus MSS., nursed him through his illness, and this kindness Lord Selborne acknowledged in his preface.

"To the Rev. S. S. Lewis, Fellow and Librarian of Corpus Christi College, Cambridge, and the Master and other members of that learned Society, I owe thanks not only for the facilities given to me while consulting some of the MS. treasures of their library, but for the more than ordinary personal kindness with which those facilities were accompanied."

We can never rightly estimate the amount of work he did for others, but some idea of the nature and extent of it may be gathered from such extracts as the following from the preface to the second edition of the Rev. C. W. King's work, *The Gnostics and their Remains*.

"In conclusion I must express my grateful acknowledgments of the services of my indefatigable friend, Mr S. S. Lewis, Fellow of Corpus Christi College; but for whose persuasion, and negotiations with the publishers, these pages would never have seen the light. Not merely this, but he has enabled me to overcome an apparently insurmountable difficulty in the way of the publication—the failure of my sight, which totally prevented my conducting the work through the press—by taking upon himself the correction of the proofs: a laborious and irksome task to any one besides the author; and demanding a sacrifice of time that can only be appreciated by those, who, like myself, know the multifarious nature of the engagements by which every hour of his life is so completely absorbed."

There is something very pathetic in this story of one whose own life's work and aims had been so cruelly thwarted by failing sight, now making an effort, though with difficulty and suffer-

<sup>1</sup> "Ancient Facts and Fictions concerning Churches and Tithes," by Roundell, Earl of Selborne. 8vo. Lond. 1888.

ing, to help another whose eyes were already quite unequal to the task before them.

His own work is scattered through the publications of the learned societies connected with Archeology and Literature, especially with Philology. In 1872 he was elected a Fellow of the Society of Antiquaries of London, and in 1870 a member of the Numismatic Society, and in 1872 served upon the Council of that Society. In 1876 he communicated to the *Numismatic Chronicle* a description of the Jewish shekel of the fifth year, a coin which he had just added to his collection, but which had not been hitherto recorded. His collection of coins of this class was large and valuable, and this, with all his other coins and his gems, and statuary and vases, he has left to his college. These, forming a fine series in illustration of classic glyptic art, and of the coinage of the ancients, are of great educational value, and will be a very conspicuous addition to the already rich treasures which the college possesses. Nor must we forget the help so freely given to his brother clergy; help which involved no small amount of mental labour in the preparation, and of physical toil in the execution.

He married in 1887 Miss Agnes Smith, a lady who was in full sympathy with him in his work, and especially in his love for the history and literature of Greece. He did not live long to enjoy the comforts of the home they had made for themselves under the Castle Hill, but on the 31st of March, 1891, he quietly passed away as they were travelling together in the train between Oxford and Kirtlington. At our last meeting we sent to her a message of condolence upon her bereavement, and an expression of our own deep sense of the loss which we as a society had just sustained.

Our late secretary occupied an exceptional position in our society. No one realised till he was gone how much had been left to his initiative; how much depended upon his watchful care. Evening after evening he provided us with good and interesting communications, while he seldom received much help, but often was thwarted and inconvenienced by inconsiderate applications. He was a very marked personality, and

one full of mannerisms. His quaintly-turned expressions of kindly feeling, or his antiquated salutations, may have sometimes appeared grotesque to the stranger, but generally they only reminded one of the antiquary's familiarity with the courteous phraseology of bygone days, and certainly could evoke no feeling of resentment among those who knew that they were not mere words unbacked by deeds; for among us there was no one more ready to give ungrudgingly, and with no claim for acknowledgment, of all that he had to help a fellow worker. What little is known of the story of his life gives us glimpses of wishes and ambitions, baffled by circumstances over which he had no control. All of these hopes and fears and joys and sorrows have passed into the great abyss, and who shall strike the balance between them? Those few who were on such intimate terms with him as to touch now and then a sympathetic chord and draw out his inner thoughts, tell us that his self-control was maintained by a disciplined soul, and his good deeds were the outcome of a heart that beat true.

I am indebted to our secretary, Dr Hardcastle, for much valuable assistance in collecting the facts recorded in the above obituary notices.

Of the matters to which I especially called the attention of the Society in October, 1889, the first related to the hour of meeting. Some of our members preferred the evening, some the afternoon. It was decided to try each alternately, and I am unable to say that the preponderance in the number of attendances has shown that either is distinctly the more convenient. The compromise, therefore, continues in action, and the matter is still in your hands. Nor has the mode of election of new members yet been decided upon, and I would, on retiring from office, strongly advise you to look into and settle the question before it may possibly be forced upon you, encumbered with personal, and, perhaps, legal, considerations.

The wide range of subjects embraced by our Society is well illustrated in the list of communications made during the past two years. The archeology of our libraries has been represented by the description of an early xvith century book; by remarks

on early Cambridge and London printers; by documents from the archives of St John's College, and from the muniment room at Ely; and the interesting discussion upon the relation of the dioceses of Lincoln and Ely. St George and his martyrdom, and the Syriac and Coptic versions of the story, have furnished the material of more than one communication. In local history we have had a criticism of Ingulf's History of Croyland, and the results of researches into the records of the parishes of Shengay, Abington Pigotts, and Tadlow; an enquiry into the direction and age of the great fen roads, and an identification of our Cambridge dykes with certain earthworks mentioned by Tacitus. We have heard descriptions of Horham Hall, Swaffham Abbey, Barnwell Priory, and of a xvith century house recently discovered in Cambridge, and some interesting early sketches of the Colleges and other places have been shown. Runic inscriptions and oghams have had their turn. The canopy carried over Queen Elizabeth has been described and placed in our Museum. Gems, coins, bells, dials, pottery, and various other objects have been exhibited and commented upon, but with regard to these last items I would offer some further remarks.

I would again point out that we have not yet got a museum of local antiquities which is of the slightest use for enabling us to work out the progressive or successive occupation of our district by various races, or to trace its history by means of objects disinterred from time to time. When many years ago I made a representation to the Council of the Senate that in the course of my geological work it came within my knowledge that many objects valuable from the point of view of their illustration of the history of the district, and much evidence that would probably never be offered again, was from time to time turned up during agricultural and other commercial operations, I urged upon the University that some steps should be taken to collect and preserve them. When later I organised a more distinct appeal to the University in the same sense, our aim was to obtain a museum where the objects should be classified according to what was known of their age, origin, and surroundings,



so that each new find could be compared at once with the *tout ensemble* of the nearest similar discovery, and what was the same or different be at once observed and recorded to guide further research. I thought we should see on a map where British and Roman objects had occurred together, where Roman and Saxon, where weapons, and where only instruments of peace had been found, and that we could have at once verified the accuracy of the determinations by an examination of the specimens themselves. I had hoped we should have been able by comparison of all the specimens found in the several localities to trace some difference in the character of the pottery as the Romans advanced along the fens, and as the natives adopted their customs and the pattern of their wares. It was a wonderful opportunity. A country was being pared off to the depth of from six to twenty feet for various purposes, a numerous body of students was ready to be interested, an abundant record of its former occupation continuously from the time of paleolithic man to the present day was buried around us. It was not necessary to display the objects under glass. Had they been only accessible the work would have gone on. Much may yet be found, but the great opportunity has been lost for ever. The excellent ethnological museum brought together and arranged by our Curator is of great value and most helpful for the inquiry into the habits of primeval man, but it is absurd to place at his disposal such a very limited space and such a small number of cases in which to keep and render available for study the local archeology of such a district as Cambridge. This short-sighted policy has already almost produced the effect of rendering further room unnecessary by stopping the drifting of objects of local interest into the museum at all.

In conclusion I will only congratulate the Society on having secured as President the distinguished scholar, epigraphist, and numismatist whose name has been so well received to-night—and as Secretary one whose great energy and powers of organisation, not unknown to the Society, encourage us to take a hopeful view of its future.

After a few words relating to the late Rev. S. S. Lewis, from

the Rev. J. T. LANG and Prof. MAYOR, Baron A. VON HÜGEL, in the absence of Mr A. G. Wright, exhibited and described some objects found near Newmarket.

The PRESIDENT announced that Mr Wright had kindly presented the objects exhibited to the Museum, and then proceeded to show a plated bronze strigil found at Great Thurlow, in Suffolk, which called forth some comments from Professor CLARK.

# LIST OF PRESENTS

RECEIVED DURING THE YEAR ENDING

MAY 27, 1891,

AND

TREASURER'S REPORT.

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## BOOKS.

A. From various donors :

From S. Culin, Esq., of Philadelphia, U.S.A.:

The Patriotic Rising.

Chinese Secret Societies in the United States.

Customs of the Chinese in America.

From the Editor :

The Antiquary, June—October, 1890; December, 1890; January—  
March, 1891.

From the Editor :

The Reliquary, Vol. iv, Nos. 3, 4.

From Colonel Garrick Mallery, U.S.S. :

Customs of Courtesy.

From Professor Browne, B.D. :

Syllabus and Illustrations for the Disney Lectures, Lent Term, 1891.

B. From Societies, etc. in union for the exchange of publications :

1. The Society of Antiquaries of London (W. H. St J. Hope, M.A.,  
*Assistant Secretary*, Burlington House, London, W.):

Proceedings, Vol. xii, Nos. 1, 2, 3.

2. The Royal Archaeological Institute of Great Britain and Ireland (R. H. GOSSELYN, Esq., *Secretary*, Oxford Mansions, Oxford Street, London, W.):  
The Archaeological Journal, Vol. XLVII.
3. The St Paul's Ecclesiological Society (*Hon. Secretary*, E. J. WELLS, Esq., Sandown House, Mallinson Road, Wandsworth Common, S.W.):  
Transactions, Vol. II, Part 5.
4. The Oxford Architectural and Historical Society (*Hon. Secretary*, F. S. PULLING, Esq., M.A., 69 Walton Street, Oxford):  
Nothing received this year.
5. The Norfolk and Norwich Archaeological Society (*Hon. Secretary*, R. FITCH, Esq., Norwich):  
Nothing received this year.
6. The Suffolk Institute of Archaeology and Natural History (*Hon. Secretary*, Rev. F. HASLEWOOD, F.S.A., St Matthew's Rectory, Ipswich):  
Proceedings, Vol. VII, Part 2.
7. The Essex Archaeological Society (*Hon. Secretary*, H. W. KING, Esq., Leigh Hill, Leigh, Essex):  
Nothing received this year.
8. The Kent Archaeological Society (*Hon. Secretary*, Rev. Canon W. A. SCOTT ROBERTSON, M.A., Throwley Vicarage, Faversham):  
Nothing received this year.
9. The Sussex Archaeological Society (*Hon. Librarian*, R. CROSSKEY, Esq., Lewes):  
Nothing received this year.
10. The Exeter Diocesan Architectural Society (*Curator*, P. B. HAYWARD, Esq., Cathedral Yard, Exeter):  
Transactions, Vol. V, Part 2.
11. The Leicestershire Architectural and Archaeological Society (*Hon. Secretary*, W. F. FREER, Esq., Stoneygate, Leicester):  
Transactions, Vol. VII, Part 2.
12. The Associated Architectural Societies of Lincoln, York, Bedford, Leicester, etc. (*General Secretary*, Rev. Canon G. T. HARVEY, Vicar's Court, Lincoln):  
Reports and papers read during the year 1889.  
Index to Vols. XV—XIX. 1879—1888.

13. The Historic Society of Lancashire and Cheshire (*Hon. Curator*,  
Rev. J. MANSELL, 12 Kremlin Drive, Liverpool):  
Nothing received this year.
14. The Liverpool Numismatic Society:  
Nothing received this year.
15. The Society of Antiquaries of Newcastle-upon-Tyne (*Secretary*,  
R. BLAIR, Esq., The Castle, Newcastle-upon-Tyne):  
Archæologia Aeliana, Vol. xv. Part 1.—Part 38.  
Proceedings, Vol. iv, Nos. 22—28, 27—30.  
New Statutes of the Society.
16. The Cambrian Archaeological Association (*Secretary*, Rev. R. TREVOR  
OWEN, M.A., Llangedwyn, Oswestry):  
Archæologia Cambrensis (Fifth Series), Nos. 27, 28, 29.
17. The Powys-Land Club (*Hon. Secretary*, M. C. JONES, Esq., F.S.A.,  
Gungrog, Welshpool):  
Montgomeryshire Collections, Vol. xxiv, Part 3.
18. The Derbyshire Archaeological and Natural History Association  
(*Hon. Secretary*, ARTHUR COX, Esq., Mill Hill, Derby):  
Journal of the Society, Vol. xiii.
19. Royal Society of Antiquaries of Ireland.  
Proceedings and papers, Fifth Series, Vol. i.
20. La Société Nationale des Antiquaires de France (*Archiviste*, M. POL  
NICARD, Musée de Louvre, Paris):  
Bulletin et Mémoires, 1889.
21. The Norwegian Archaeological Society (Antiquar N. NICOLAYSEN,  
*Sekretær*, Kristiania):  
Kunst og Haandverk fra Norges Fortid. Part x.
22. Bibliothèque de l'Université Royale de Norvège à Christiania (*Bibliothécaire*, A. C. DRØLSUM):  
Nothing received this year.
23. La Commission Impériale Archéologique de la Russie (*Secrétaire*, M.  
TIESSENHAUSEN, à l'Hermitage, Pétersbourg):  
Nothing received this year.

24. 'Η ἐν Ἀθήναις Ἀρχαιολογικὴ Ἑταιρία (Mr E. A. COUMANOUDIS, γραμματεὺς, Athens):  
     Ἐφημερίς Ἀρχαιολογική, Vol. iv, 1890, Parts 1, 2, 3.  
     Πρακτικὰ τῆς Ἑταιρίας, 1889.
25. The Peabody Museum, Cambridge, Massachusetts, U.S.A. (F. W. PUTNAM, Esq., *Curator*):  
     Nothing received this year.
26. The Smithsonian Institution, Washington, U.S.A. (SPENCER F. BAIRD, Esq., *Secretary*):  
     Report for 1886, Part 2. Do. for 1887, Parts 1, 2.  
     Proceedings of the United States National Museum, Vol. xi. 1888.
27. The Numismatic and Antiquarian Society of Philadelphia (H. PHILLIPS, Jun., Esq., Ph.D., *Corresponding Secretary and Treasurer*, 320 South Eleventh Street, Philadelphia, Pa., U.S.A.):  
     Proceedings, 1887—1889.
28. The Archaeological Institute of America (*Secretary*, E. H. GREENLEAF, Esq., Museum of Fine Arts, Boston, Massachusetts, U.S.):  
     Nothing received this year.
29. Smithsonian Institution (J. W. POWELL, *Director*):  
     Catalogue of Pre-historic works east of the Rocky Mountains.  
     By C. Thomas.  
     Omaha and Poncha Letters. By J. O. Dorsey.  
     Bibliography of Algonquian Languages. By J. C. Pilling.
30. The Davenport Academy of Natural Sciences (W. H. PRATT, Esq., *Corresponding Secretary and Curator*, Davenport, Iowa, U.S.A.):  
     Nothing received this year.
31. La Société Jersiaise (*Secretary*, M. EUGÈNE DUPREY, Queen Street, St Helier, Jersey):  
     Bulletin Annuel, 1890.
32. The London and Middlesex Archaeological Society (JOHN R. PRICE, Esq., *Secretary*, 27 Bedford Place, Russell Square, London, W.C.):  
     Transactions, Part xxi.
33. The Surrey Archaeological Society (THOMAS MILBOURN, Esq., *Hon. Sec.*, 8 Dane's Inn, London, W.C.):  
     Collections of the Society, Vol. x, Part 1.

34. The Somersetshire Archaeological and Natural History Society  
(J. A. TURNER, Esq., *Curator*, The Castle, Taunton):  
Proceedings, 1889.
35. Verein für Thüringische Geschichte und Altertumskunde (*President*,  
Dr DIETRICH SCHÄFER, Jena):  
Zeitschrift des Vereins, Band VII. Heft 1, 2.  
Thüringische Geschichtsquellen (neue Folge).
36. American Antiquarian Society (*Librarian*, E. M. BARTON, Esq.,  
Worcester, Massachusetts, U.S.A.):  
Proceedings, 1890, 1891.
37. The Johns Hopkins University (N. MURRAY, Esq., *Secretary of the*  
*Publication Agency*, Baltimore, Maryland):  
University Studies in Historical and Political Science, Seventh  
Series, Parts 7—12; Eighth Series, Parts 1—4.
38. Die Historische Gesellschaft für die Provinz Posen (Dr EHRENBURG,  
*Sekretär*, Posen, North Germany):  
Nothing received this year.
39. The British and American Archaeological Society of Rome (*Secretary*  
The Hon. A. J. STRUTT, 76 Via della Croce, Rome):  
Journal of the Society, Vol. I, No. 6.
40. The Architectural, Archaeological, and Historic Society of Chester  
(*Honorary Secretary*, T. HUGHES, Esq., F.S.A., The Groves, Chester):  
[Nov. 2, 1886.]  
Nothing received this year.
41. Clifton Antiquarian Club (*Honorary Secretary*, A. E. HUDD, Esq.,  
94 Pembroke Road, Clifton): [Nov. 2, 1886.]  
Proceedings, Vol. II, Part 2.
42. The British Archaeological Association (E. P. LOFTUS BROCK, Esq.  
*Hon. Secretary*): [December 8, 1887.]  
Journal, Vol. XLVI, Parts 2, 3, 4.
43. The Architectural and Archaeological Society of St Albans (The Rev.  
Canon DAVYS, M.A., *Hon. Secretary*): [March 5, 1888.]  
Transactions for 1889.

44. The Folk-lore Society (J. J. FOSTER, Esq., *Secretary*, 36 Alma Sq., St John's Wood, N.W.): [May 21, 1888.]  
Journal of American Folklore, Vol. III, No. 9.
45. The Cambridge University Association of Brass Collectors.  
Transactions for 1890.
46. The Société Archéologique de Constantine (Algeria):  
Nothing received this year.
47. The Société Archéologique de France.  
Comptes Rendus des Congrès Archéologiques, 1886, 1887, 1888.
48. The Société Archéologique de Touraine.  
Mémoires, Vols. XXIV, XXVI—XXXIII, XXXIV.  
Bulletin, Vols. IV—VII; Vol. VIII, Parts 1—3.
49. The Société Polymathique du Morbihan.



## SUMMARY OF ACCOUNTS FOR THE YEAR ENDING 31 DECEMBER, 1890.

<i>Receipts.</i>		<i>Payments.</i>	
£	s. d.	£	s. d.
Balance in hand, 31 Dec., 1889	287 9 0	Baron A. von Hügel, Curator of Museum, salary.	50 0 0
Annual subscriptions	235 4 0	Mr H. A. Chapman: attendance	2 10 0
By sale of Publications	5 16 3	University Press	17 12 6
Barnwell Priory	4 16 3	Spalding: stationery	3 15 2
By Interest on G. E. R. Debenture Stock	9 15 0	Chapman: new tables	1 17 6
		Sundries	0 11 0
		Purchase of £200 G.E.R. Debenture Stock	259 9 0
		Bankers' Balance, 31 Dec. 1890	206 15 10
		Cash	9 6
			207 5 4
	<u>£543 0 6</u>		<u>£543 0 6</u>

Examined and found correct, J. E. FOSTER }  
 ROBERT BOWES } *Auditors.*

20 February, 1891.

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May 27, 1891.

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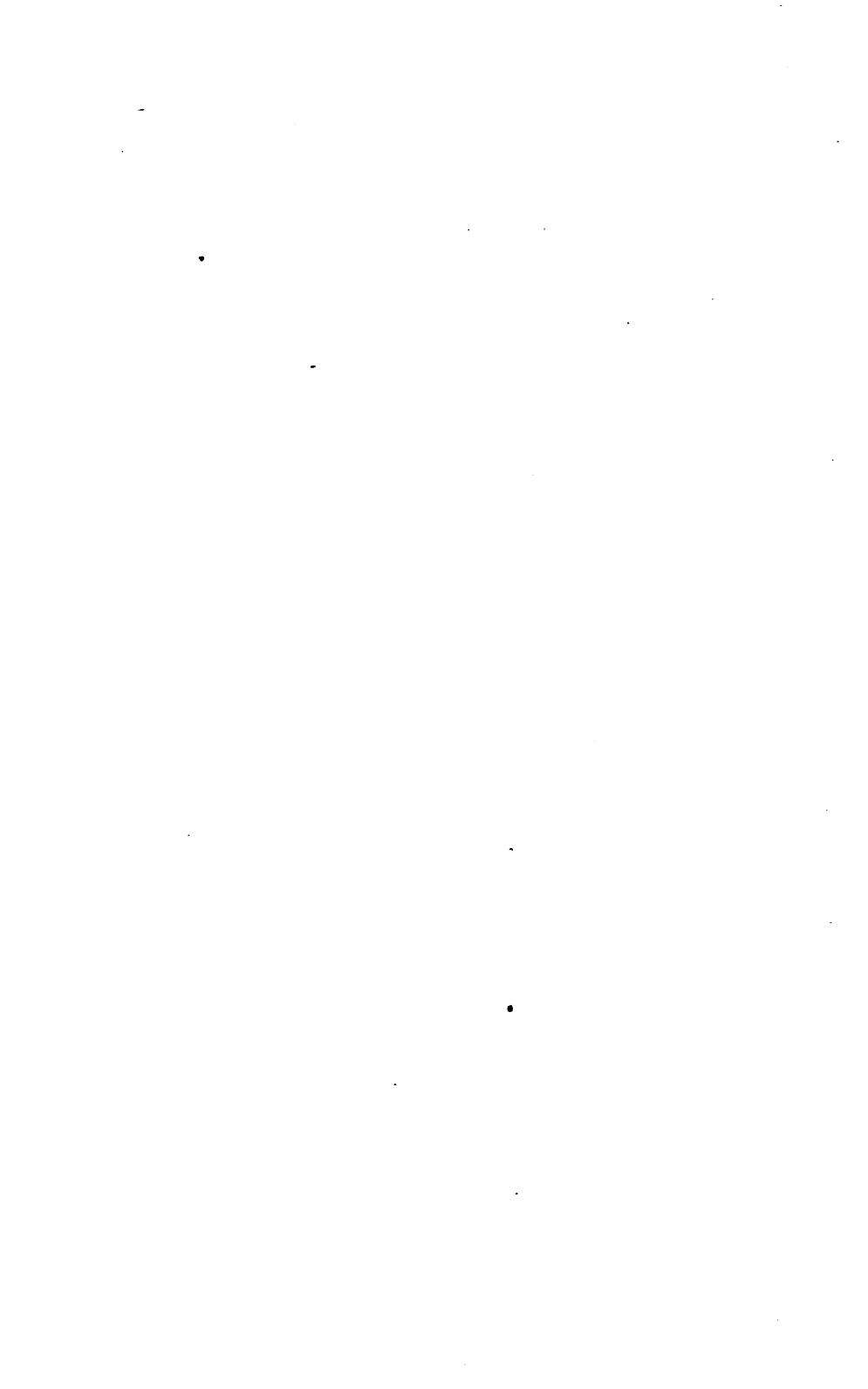
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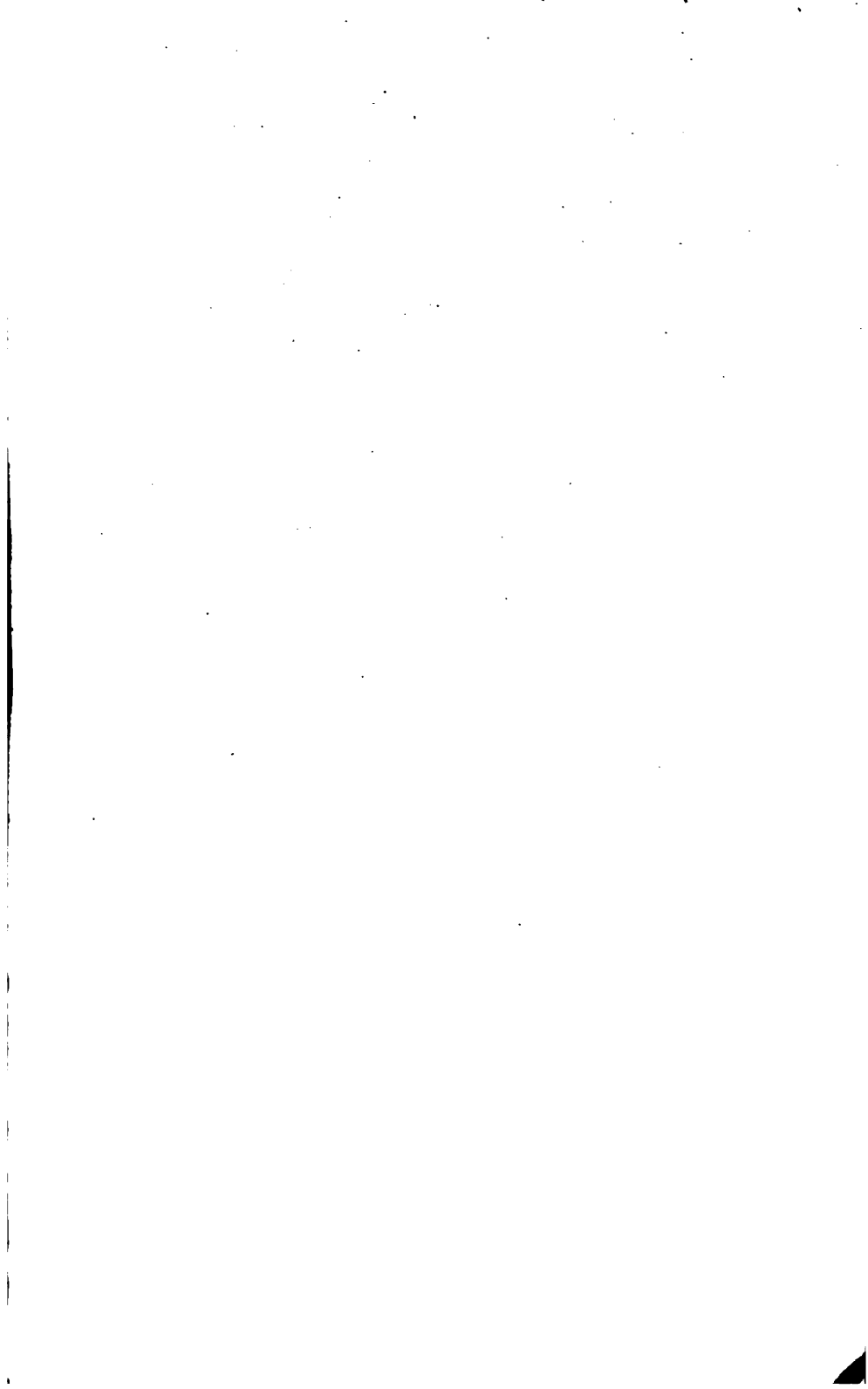


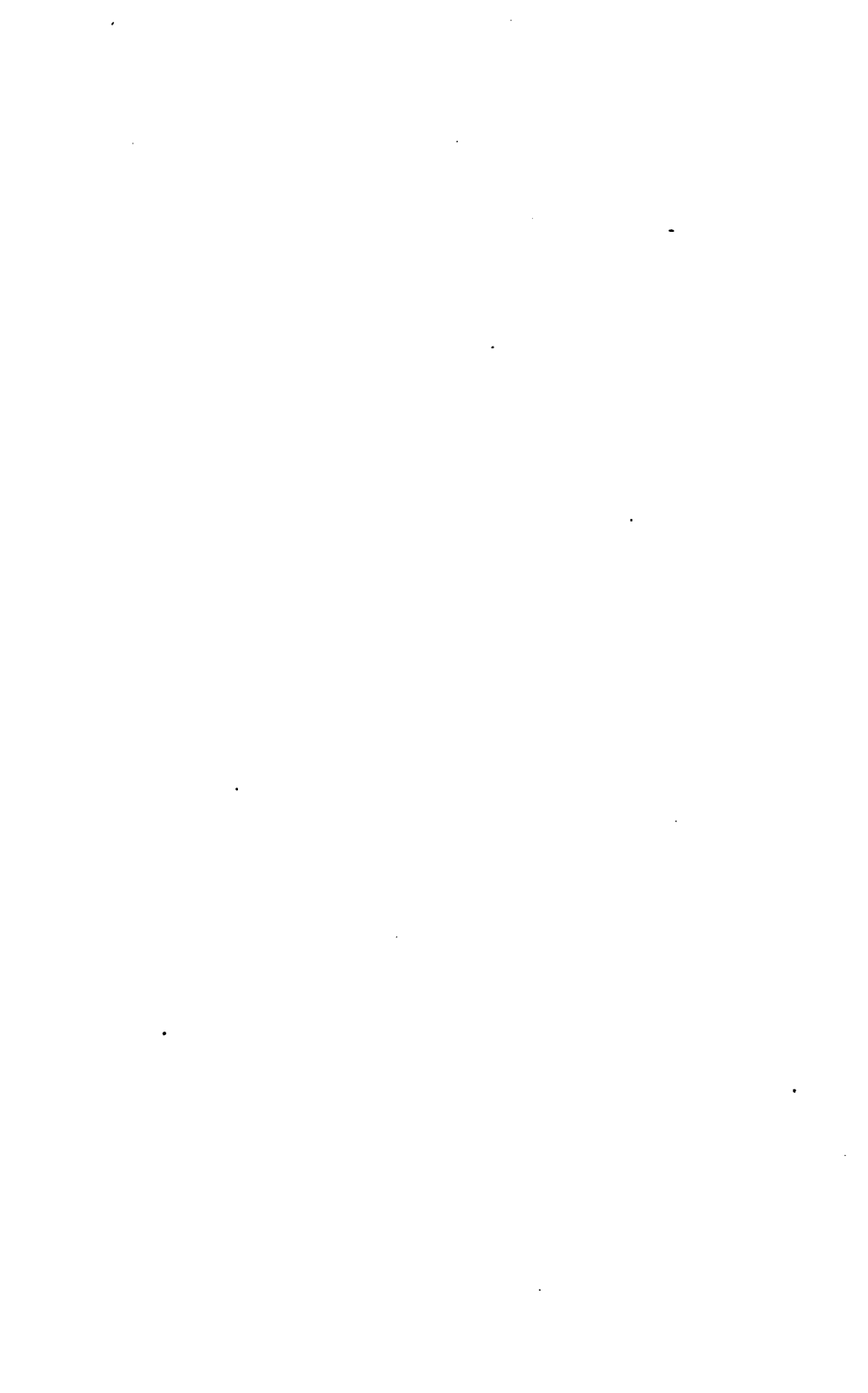
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